How to Discriminate against People with AIDS
A Corporate Strategy

March 1, 1986 $1.00

Gay Community News

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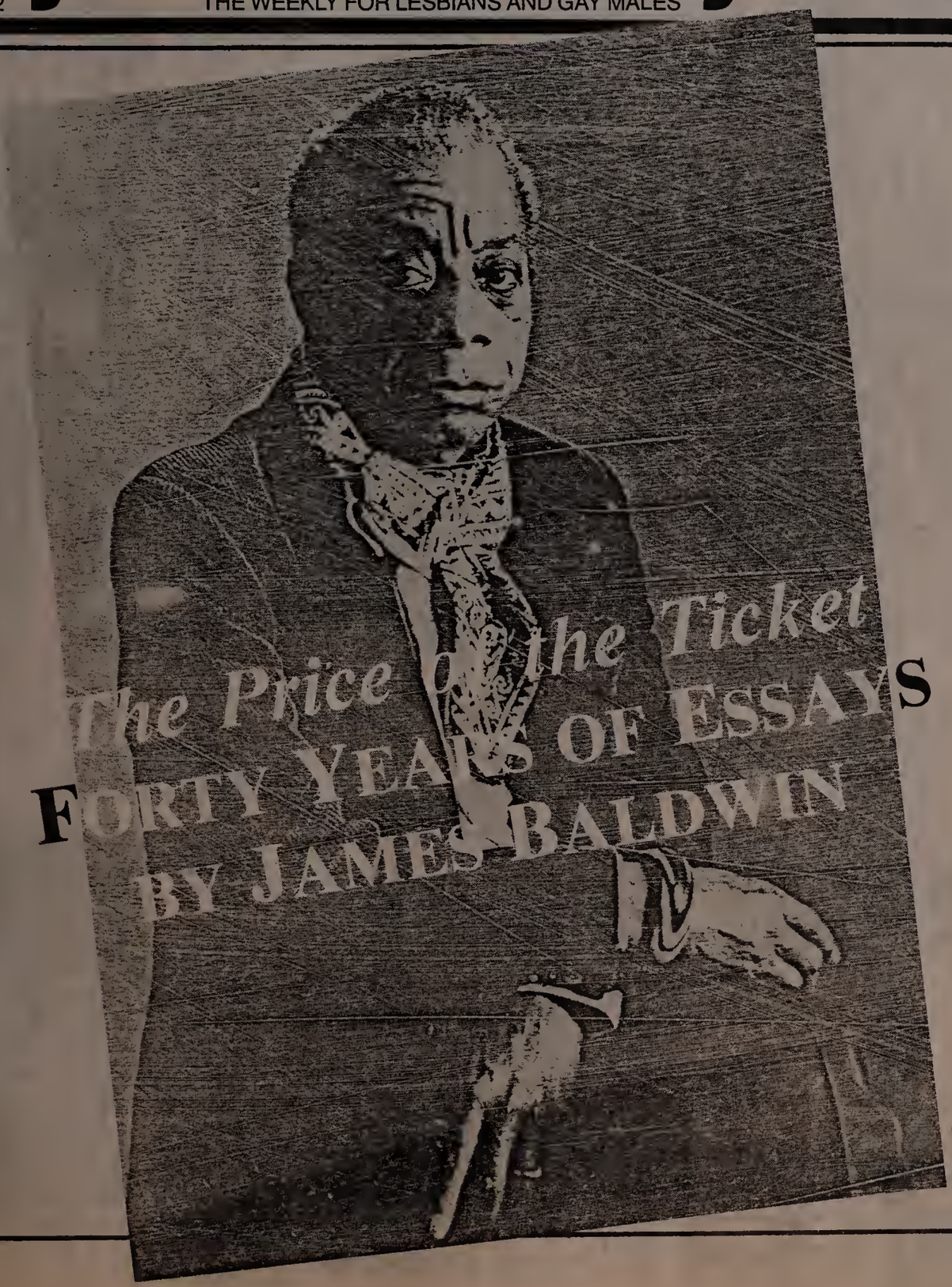

Corporations vs. PWAs p. 3 "Ovations" p. 10

GayCommunityNews

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Gay Games denies invitation to S. Africans, Scottish queers plan boycott

Role of S. African Team at Gay Games Disputed

By Marcos Bisticas-Cocoves

SAN FRANCISCO — A controversy has erupted surrounding the alleged participation of a South African team in this summer's Gay Games II. A Scottish group of gay and lesbian activists has called for a boycott of the games because of this alleged participation, while officials of the event have denied that any South African team or individual is participating.

Gay Games I, which was held in in 1982, drew an estimated 1300 participants from 12 different countries. Gay Games II will be held from August 9 to 17 in San Francisco, and is expected to draw between 3,000 and 5,000 participants. San Francisco Arts and Athletics (SFA & A) sponsors the event.

Ian Christie, of the Scottish Homosexual Rights Group (SHRG), alleges that SFA & A has invited the Gay Association of South Africa (GASA) to participate in the Games. Further, he alleges that GASA has accepted the invitation, and will be attending the competition.

SHRG bases its allegations on reports found in *Link/Skakel,* the monthly magazine of GASA. According to Christie, a recent editorial in the magazine celebrated GASA's invitation to the Games, and said the group will attend. SHRG also bases its claims on reports from contacts within South Africa, who say that white South Africans will be going to the Games. GASA could not be reached for comment.

Given these allegations, SHRG has called on the International Gay Association (IGA) to boycott the Games. The Seventh Annual Conference of the IGA, held from June 30 to July 7, 1985 in Toronto, passed a resolution calling for a boycott of the games should a South African team participate. The resolution protested South Africa's policy of apartheid, and announced support of a series of similar United Nations resolutions on apartheid and sports, first passed in 1977, which called for the boycott of all international sporting events admitting South African teams. The Montreal-based Action Secretariat of the IGA, which is empowered to act on the organization's decisions, has not as yet formally enacted the boycott. GASA is a member of the IGA.

Beyond the IGA resolution, Christie opposes GASA participation in the games because, as he says, "They have done nothing against apartheid, and they haven't lifted the littlest finger" to help Tseko Simon Nkoli. Nkoli is a Black gay anti-apartheid activist, a member of GASA, and is currently on trial as one of the "Vaal 22" for "treason," that is, opposition to apartheid.

"This whole controversy is based on misinformation," according to Shawn Kelly, executive director of SFA & A. "There is no South African team [participating in the games], there is no entry whatsoever from anyone in South Africa." Kelly further stated that there has been no invitation to any south African group or individual.

"The concerns people have around South Africa and apartheid are concerns we share," said Kelly. "We're a progressive international event," he said, "and one of our primary goals is to fight racism and nationalism in all its forms."

Kelly said that SFA & A board of directors issued a policy statement last year opposing sexism, racism, and apartheid. More specifically, he said, "The South African government uses organized athletics to keep integrated in the international community." Kelly said that there was no possibility that SFA & A would let itself be used that way, or that in fact South Africa would want to use the Gay Games to "integrate itself into the international community."

Kelly said, were a South African to apply, the organization would "cross that bridge when we came to it." "If it were a Black South African, it would be a different issue than a white. We're not ready to make a blanket exclusion," he said.

Further, Kelly told *GCN* that because the games opposes "rampant nationalism," athletes participate as individuals, and not as members of national teams. Given this, he said there would be no possibility of a South African team participating. "The Gay Games is not a tool for nations," he said. "We see sports as a vehicle for social issues. We're here to celebrate our diversity, we're using athletics as a way of working together."

SFA & A is not affiliated with the IGA, and outreach for the games happens mostly through the SFA & A mailing list. Kelly said that it is possible that someone in GASA received a general Gay Games mailing and construed that as a particular invitation.

Athletes from Australia, Canada, and the United States will be attending the competition, and the organizers are expecting participants from Ireland, England,

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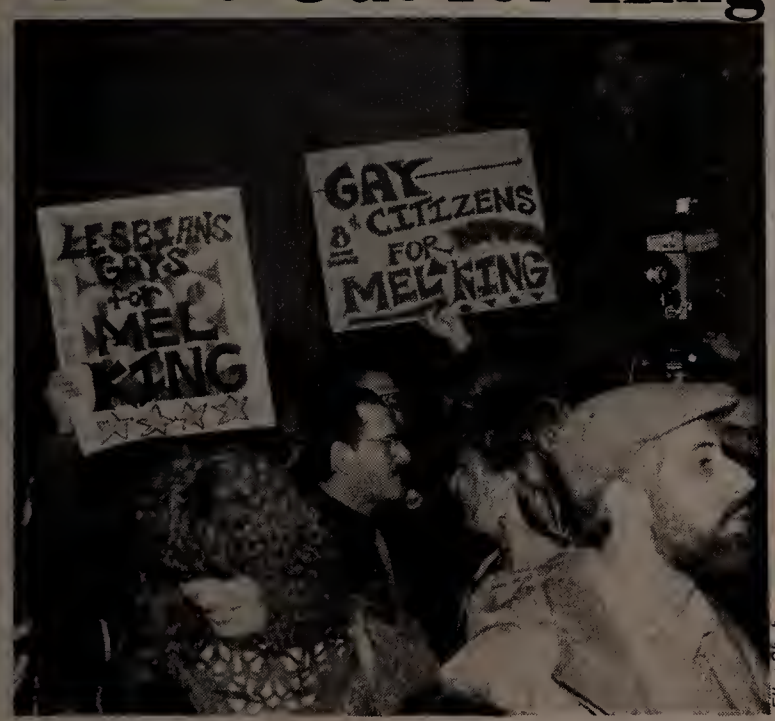
Lesbians, Gay Men Come Out for King



Ellen Shub

CAMBRIDGE, MA — Lesbians and gay men rally at Black activist Mel King's declaration of candidacy for the Eighth Congressional District seat on February 1. The Eighth Congressional seat is currently held by retiring House Speaker Thomas "Tip" O'Neill. King, a Democrat active in the Boston Rainbow Coalition and a supporter of progressive politics in Boston, is returning to the electoral arena after having lost a bid for mayor of Boston in 1983.

Also running in the Eighth seat are the following Democrats: Jim Spiegal, Thomas Vallely, George Bachrach, James Roosevelt, Joe Kennedy, Albert O'Neil, Tom Gallagher, Carla Johnston, and William Galvin; and the two Republicans, Mildred Jefferson and Clark Abt.

Lesbian and gay supporters of King met with Robin Leeds, coordinator of constituencies for King, on February 18. Task forces for special events and fundraising, policy issues, and outreach within the lesbian and gay community were formed.

Approximately 25 people attended the meeting. Most participants were from the Gay and Lesbian Defense Committee (GLDC) and the Rainbow Coalition, according to GLDC member Mara Math. She noted that the members of the lesbian and gay community traditionally involved in electoral politics did not attend the meeting.

Leeds told *GCN* she hopes to organize approximately twenty constituency groups to support King, including tenants, labor activists, women, peace and disarmament activists, health care workers, and Middle East activists.

— Kim Westheimer

Lesbians, gay men, Asians, vets protest at Harvard

'Rambo' Mentality Decried at Ceremony for Stallone

By Kim Westheimer

CAMBRIDGE, MA — Approximately 150 demonstrators, including many lesbians and gay men, picketed outside a Harvard University building where a "Man of the Year" award was presented to actor Sylvester Stallone. Stallone, who is famous for his portrayal of the movie characters "Rambo" and "Rocky," was given the award February 18 by Harvard University's student theater group, the Hasty Pudding Club.

Protesters charged that giving the award to Stallone made the Hasty Pudding Club guilty of promoting the anti-Asian violence, racism, militarism, and sexism "Rambo" embodies on screen. "Rambo" is a character who goes to Vietnam after the war and violently frees United States prisoners of war. "The Hasty Pudding Club says they are not honoring 'Rambo,' they are honoring Stallone," said rally organizer John Demeter. "Well, excuse me, boys! — maybe you need a degree from Harvard to figure this out, but Sylvester Stallone *is* 'Rambo.'" According to Demeter, the Hasty Pudding Club's press release for the award ceremonies referred to "Rambo" as an "endearing and unforgettable character."

Vietnam veterans at the demonstration told *GCN* that they found Stallone offensive because in the "Rambo" movies he glorifies war and inaccurately portrays the Vietnam War. "We lost friends there, many were wounded. We're not playing games," said Winston Warfield of the Smedly Butler Brigade, a group of Vietnam veterans protesting "Rambo's" award. Warfield cautioned that pro-militarist movies, such as those starring Stallone, create a dangerous climate in this country that continues to lead us into war. "The secret war in Central America is the same way Vietnam started," said Warfield.

Peter Kiang, program director of the Asian Resource Workshop and a graduate student at Harvard, told the demonstrators that the violence against Asians portrayed in the "Rambo" films has a direct impact on Asians living in the United States because the movies say that "Asian life is cheap." The same week that *Rambo: First Blood, Part II* opened, violence against Asians erupted in the Boston area, said Kiang. He referred to two Asian families whose homes were broken into, and who were attacked and robbed.

Kiang challenged the Hasty Pudding Club and Stallone to denounce anti-Asian violence. "The image that most people have," said Kiang, "is that we've [Asians] made it, that we're a successful minority. But violence is something we have to deal with daily."

Nancy Ryan, director of the Cambridge Commission on the Status of Women, called "Rambo" a hypocritical, sexist toy of the Right. During the Vietnam War, Ryan said, "'Rambo' [Stallone] was making porn movies [and working at] an exclusive school in Switzerland."

A lesbian and gay contingent, members of the Positively Revolting and United Fruit Co. affinity groups, demonstrated adjacent to the picket, calling themselves the "Rambo KKKoalition." KKKoalition members included "The Men's International League for War and Facism," their "Ladies Auxiliary," and "Another Mother for World Domination." Chanting "Rambo, Rambo, he's our man, if guns can't do it, nothing can," and carrying plastic machine guns and signs reading, "God, Guns and Guts" and "Make America a Man again, invade abroad," the group used satire to reach people who they thought might otherwise ignore a picket. "It worked," said Nora Janeway, a member of Positively Revolting. "People noticed us in a way they don't notice ordinary demonstrations." Janeway added, "In a more liberal area like Cambridge, people become blind to the realities of what's going on in this country.

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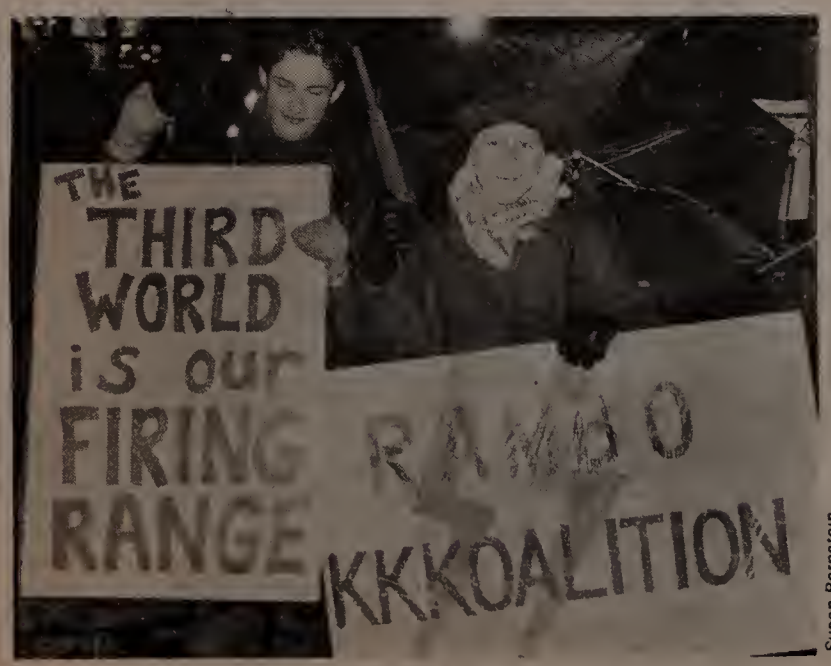

Susan Bernstein

Nora Janeway (l.) and Jeremy Grainger (r.) picket satire-style at anti-'Rambo' demo, February 18.

News Notes

one step forward abroad, two steps backward at home on harassment

IRELAND — In a landmark decision, a 15-year-old woman who was forced to leave her job because of sexual harassment was awarded one year's compensation by an Irish labor court, according to *Outwrite*, a London women's newspaper. The court declared that the employer is legally responsible if an employee is found guilty of sexually harassing another. The employer in question is expected to appeal the decision.

* * *

WASHINGTON, DC — The latest target on the U.S. Department of Justice's anti-civil rights, anti-woman "hit list" is the Equal Employment Opportunity Commission's Guidelines on Sexual Harassment, according to *National NOW Times*. Attorney General Edwin Meese directed that an amicus brief be filed in the U.S. Supreme Court supporting the employer's position in the first sexual harassment case to come before the court: *FSPS Savings and Loan Bank* v. *Vinson*.

Some of the employer's arguments include: sexual harassment should not be covered under Title VII at all; sexual harassment which has no consequence other than creating a hostile work environment should not be covered; the employer cannot be held legally responsible for sexual harassment committed by its employees unless the company management actually knew about the conduct.

By filing an amicus brief, the Justice Department is acting contrary to existing EEOC guidelines which were developed during the Carter administration.

Meese has been a leader in the Reagan administration's crusade to gut the civil rights gains of the last 30 years. His other targets include attempts to reverse the *Roe* v. *Wade* Supreme Court decision legalizing abortion; weakening of the Voting Rights Act; and gutting Title IX and the Executive Order on Affirmative Action. The Meese Commission on Pornography is expected to issue a report in June that will call for strengthening existing obscenity laws.

Letters protesting the Justice Department's position on the sexual harassment guidelines should be sent immediately to Meese and to Solicitor General Charles Fried at the Justice Department, 10th and Pennsylvania Ave., NW, Washington, DC 20530. Copies should be sent to Chief of Staff Donald Regan at the White House, 1600 Pennsylvania Ave., NW, Washington, DC 20500.

— *Janice Irvine*

'we can't show condoms'

SYDNEY, Australia — The Greater Union Theatre here offered to run cinema advertisements for a local AIDS hotline but refused to use the word "condom," according to the Sydney *Morning Herald*. The anti-AIDS campaign here features cartoons, some of which depict or mention condoms. The theater will air censored cartoons with "M" and "PG" rated films, in which the cartoon will be blacked out with the words: "We can't show condoms but we can tell you how they help prevent AIDS." Below these words will appear the number of the AIDS hotline.

One theater director justified the censorship by saying, "The public don't [*sic*] want to be confronted with that sort of advertising." But a local health department official countered, "It is hard to understand whenoneconsiders that the same chain shows films which include incest, fellatio and nudity."

— *Janice Irvine*

lesbian and gay radical network

BOSTON — In the interest of assuring radical voices in the lesbian/gay community and a lesbian/gay voice in progressive movements, a new coalition of groups and individuals is forming. The network is initiated by people affiliated with a wide variety of groups, Including the Rainbow Coalition, the Gay and Lesbian Defense Committee, El Comite Latino de Homosexuales y Lesbianas de Boston, Lesbians Choosing Children, and anti-militarist, feminist, and AIDS action organizations.

The network does not adhere to any particular ideology and plans to put more emphasis on action than on meetings.

The first meeting of the network will be held Thursday, February 27, 7-9 p.m. in the first-floor lounge of the U/Mass Downtown Campus building in Park Square. All are invited to attend.

For more information, call Andrew or Nora at (617) 576-2368.

— *Abe Rybeck*

playboy for the sighted only

WASHINGTON, DC — The American Council of the Blind, the Blinded Veterans Association, Playboy Enterprises, Inc., the American Library Association, and three print-disabled individuals filed a complaint in U.S. District Court in Washington, D.C. asking Librarian of Congress Daniel Boorstin to continue producing the braille edition of *Playboy*.

The plaintiffs contend that Boorstin regretfully responded to the intent of Congress in terminating production of the braille *Playboy* with the December issue, according to *American Libraries*. Both houses had approved an amendment sponsored by Rep. Chalmers Wylie (R-Ohio) reducing the annual Library of Congress appropriation by $103,000 — the estimated cost of transcribing and circulating the braille *Playboy*. Wylie had charged that the magazine "assails traditional moral values."

Oral Miller, director of the American Council of the Blind, called the Wylie amendment "blatant and paternalistic censorship." He noted that for 15 years, *Playboy* has been one of the most popular of the 36 magazines selected by print-disabled people for braille circulation in the Library of Congress books for the blind program.

Deborah Kendrick of Cincinnati, a print-disabled writer and poet who is an individual plaintiff in the suit, said that for her, *Playboy* is a valuable professional tool because of the writing and information that it makes available in braille. Kendrick, who describes herself as a mother of two, a Girl Scout leader, and an active Catholic, said, "If I am totally denied the right to read *Playboy* on the basis that I am incapable of coping with its content, tomorrow's forbidden right might just as incongruently and absurdly be the withdrawal of *Better Homes and Gardens* on the assumption that I am incapable of decorating my home."

— *Janice Irvine*

forum on repression in puerto rico

BOSTON — The Boston Committee for Puerto Rican Civil Rights, formed in defense of the 11 independentistas arrested in August 30, 1985 F.B.I. invasion of the island, announces a forum, February 27. The forum, to be held at 7:30 p.m. Northeastern University Law School, 400 Huntington Ave., Rm. 97, will focus on repression and violation of human rights in Puerto Rico.

Panelists are Jorge Farinaci, a Puerto Rican labor lawyer and one of the independentistas arrested on charges related to the robbery of a Wells Fargo Bank truck in 1983. (See *GCN*, Vol. 13, No. 13); Arnaldo Ramos, spokesperson for the F.M.L.N. of El Salvador, who will discuss the arrests in the context of U.S. policies in Central America; and Louis Font and Michael Avery, defense attorneys for some of the independentistas arrested. Font and Avery will give an update on the legal proceedings in the case and the effect U.S. government repression has on Puerto Rican political activists and activists in general.

While Attorney General Edwin Meese has characterized the arrests as part of a campaign against "terrorism," Puerto Ricans, Including government officials on the island, have denounced the F.B.I. invasion as illegal. The Boston Committee for Puerto Rican Civil Rights describes the actions as part of the U.S. strategy to eliminate the independence movement in Puerto Rico and to repress other activists who are fighting U.S. policy in Central America and the Caribbean.

— *Stephanie Poggi*

international women's day 1986

rally and festival march 8

BOSTON — A coalition of over 60 Boston area women's organizations is celebrating International Women's Day — March 8, 1986 — with a festive event open to all. A rally beginning at noon in Copley Square will be followed by a short march to the Massachusetts College of Art, where a program of speakers, entertainment, and food from various cultures will highlight the diversity of women around the world.

Dedicated to South African leader Winnie Mandela as well as other women struggling for justice around the world, the event will feature State Rep. Saundra Graham as the main speaker. For more information, call (617) 924-0271.

Every year, International Women's Day is celebrated on March 8 by millions of people throughout the world. The date was chosen to commemorate the anniversary of walkouts by women workers in two New York factors in 1857 and 1908 to protest working conditions.

Clara Zetkin, a renowned activist in the German working-class movement, proposed that March 8 be designated International Women's Day to honor working women. Increasingly, the day has served as a tool through which women worldwide are coming together to "educate, agitate, mobilize, and organize" for liberation.

— *Janice Irvine*

24-hour radio march 9

CAMBRIDGE, MA — On Sunday, March 9, WMBR (88.1 FM) celebrates the achievements and struggles of women here and around the world with 24 hours of International Women's Day (IWD) programming.

Now in its eighth year, the program is produced by a diversity of women from the Boston area and around the country.

The 24-hour program, beginning midnight on Saturday, is listed below.

Midnight	GIRL GROUPS: Music and trivia hosted by Ellen Giruleo and Terri Sanders
2:00 AM	SISTERS SOUL TO SOUL: Wanetta Jackson sings Aretha (recorded live at Tufts 2/5/86)
3:00	SISTER STAND ON MY SHOULDERS: Poetry, music and theater by Black artists
3:30	FUNNY GIRLS — WOMEN COMICS
4:00	SISTERFIRE: Highlights of the 1985 open air concert
6:00	ALICE WALKER: Reads her poetry
6:15	RAYA DUNYEVSKAYA ON INTERNATIONAL WOMEN'S DAY
6:30	FAMILY OF WOMEN: Voices from the International Women's Decade conference in Nairobi, July 1985
7:00	INTERNATIONAL FEMINISM: An interview with Charlotte Bunch
7:30	RAINBOW TALES: Folktales for kids
8:00	SINGER AND THE SONG: Acoustic women musicians perform, produced by Darlene Wilson
9:00	MAPPING WOMEN'S LIVES: An interview with feminist geographer Joni Seager
9:30	LIBBA COTTON: An award-winning show, produced by Linda Mack
10:00	RHYTHM AND BLUES: Hosted by Julie Coles
11:00	REGGAE: Hosted by Igena Mobley
NOON	CHILDREN OF DIVORCE: A panel discussion, moderated by Tatiana Schreiber
12:30	ART TO HEART: The issue Is incest
12:55	LAS MADRES — MOTHERS OF THE DISAPPEARED: An interview with Argentinian filmmaker Susana Munoz
1:00 PM	LA MUJER LATINA — VOCES UNIDAS: The Latin Woman — Voices United
2:00	NAIROBI AND THE SEARCH FOR PEACE: A Palestinian and Israeli dialogue
3:00	PALESTINE IS IN MY HEART: Reflections of a Boston-based Palestinian woman, combined with music and poetry. Produced by Cheryl Qamar and Dominique Ghossein
3:30	AFRICAN AND CARIBBEAN MUSIC: Hosted by Linda Thurston
4:30	LESBIAN LEGAL RIGHTS: A live call-in with Boston attorney Katherine Triantafillou
5:25	PLACES LIKE THIS: Women in prison
5:30	MOTHERS ON TRIAL: An interview with author Phyllis Chesler
6:00	LESBIAN MOTHERS: A panel discussion hosted by Debbi and Shirley
6:30	NEWS: From a woman's perspective, produced by Eileen Bolinsky and Madge Kaplan
7:00	JAZZ WOMEN: Studio Red Top presents local artists
8:00	TONI CADE BAMBARA: Reads from her work
8:30	SPREADING THE WORD THROUGH GOSPEL MUSIC
9:30	AMANDLA: Thoughts of South African women in the USA
10:00	HEY GIRL: Susan Wilson pays tribute to women musicians who have died in our lifetime, co-produced by Lynda Stephens
11:00	"BILLIE LIVES": A poem by hattie gosset
11:30	WRAP UP: It's your turn to talk

— *Stephanie Poggi*

news notes compiled by stephanie poggi

How to fire people with AIDS and drug users and get away with it

Corporate U.S. Looks at Workers with AIDS

By Craig Harris

NEW YORK — Law & Business, Inc., a division of Harcourt Brace Jovanovich, sponsored "AIDS and Drug Abuse in the Workplace," a day-long national conference geared toward corporate managers who want to "protect" themselves from employees who use drugs or have AIDS. Fewer than 50 people — all white and predominantly male — paid $395 a head to participate in the most expensive and exclusive conference on AIDS to date, held at the Plaza Hotel's Crystal Room on February 7.

Saul G. Kramer, a labor law specialist, partner in the firm Proskauer, Rose, Goetz & Mendelson in New York City, and co-editor of the conference coursebook *AIDS & Drug Abuse in the Workplace: Resolving the Thorny Legal-Medical Issues,* presided as conference chair.

The "thorny" issues for employers whose workers use drugs or have AIDS emerged as 1) problems in testing employees for the HTLV-III virus or drug use before and/or during employment; 2) legal difficulties in minimizing an employer's responsibility toward "terminated" employees who use drugs or have AIDS; and 3) legal barriers to arguing that hiring or retaining employees who use drugs or have AIDS causes "undue hardship" to employers.

Management labor lawyers and a few business executives began the day with a lecture and slide show presentation discussing medical background on AIDS, produced by Dr. Donald Armstrong, Chief of Infectious Disease Services of New York's Memorial Sloan-Kettering Cancer Center and author of *The Acquired Immune Deficiency in Medical Microbiology* (Academic Press, 1984). After an overview of the epidemiological history of AIDS and AIDS-related diseases, and of the transmission of the HTLV-III virus associated with AIDS, panelists discussed the "importance" of screening employees for AIDS and drug use, and the limits on what drugs should be approved for workplace use.

Dr. Harold M. Ginzburg, special assistant to the acting director of the National Institute on Drug Abuse in Rockville, Maryland, presented the medical background of substance abuse. While, surprisingly, no explicit link was made between I.V. drug use and contraction of AIDS, both drug users and people with AIDS were characterized as undesirables in the workplace.

Kramer's presentation followed, covering legal barriers to management, such as federal and state anti-discrimination statutes and ordinances. Among the laws cited as particularly "thorny" were: Los Angeles ordinance No. 160289 (CCH State Labor Laws), which contains a prohibition against discrimination based on a person's suffering from the medical condition of AIDS, any medical signs or symptoms related to AIDS, or any perception that a person is suffering from the medical condition, whether that perception is real or imaginary; San Francisco's recently enacted ordinance declaring it unlawful for an employer "to fail or refuse to hire, or to discharge any individual; to discriminate against any individual with respect to compensation, terms, conditions, or privileges of employment including promotion..."; New York State Executive Law Section 296, under which AIDS is considered a handicap; California's Fair Employment and Housing Act, which prohibits discrimination on the basis of an individual's actual or perceived handicap; and sexual preference provisions in state and local discrimination laws and ordinances in Washington, D.C. and Wisconsin.

An intensive discussion ensued about the complexities of Sections 503 and 504 of the Federal Vocational Rehabilitation Act of 1973 as they relate to people with AIDS, members of risk groups, and persons perceived to be at risk of contracting the HTLV-III virus or full-blown AIDS. While people with AIDS and those perceived as having AIDS can be protected by the federal anti-discriminatory provisions for the handicapped, it was noted that court decisions are often based on whether the employer can "accommodate" the employee with AIDS "without undue hardship." Such "hardship" would include negative feelings from other employees who may work with a person with AIDS and the financial costs to the employer. For small, private employers, it was also noted, steep health insurance premiums to cover workers with AIDS may be viewed by the courts as unreasonable "accommodation" costs, thus warranting "dismissal" or failure to hire people with AIDS. Discussants also pointed out that Sections 503 and 504 are limited in jurisdiction to protect only job applicants to, and employees of, federal contractors and sub-contractors and employees paid directly by the U.S. government in federal funded programs.

Kramer showed his ignorance of available medical data in a brief segment on personal service workers, specifically food handlers, when he opined, "It scares me a little bit. If they have not been tested, it scares me more." He jokingly added, "I mean, you're not going to want to have people with 'weeping wounds' handling your food." Even more alarming was Kramer's remark that, "The gay legal community — and believe it or not, there is a gay legal community — takes the position that the risk of airborne transmission is non-existent. The gays even have their own doctors looking after their interests. They want these people to be kept in the workplace."

Offering some final guidance to corporate lawyers who are working to limit employers' responsibilities toward people with AIDS, panelists suggested such "cost containment" measures as putting employees on leave with two-thirds pay and limited insurance coverage, and abolishing positions held by people with AIDS. Panelists did admit employers may be opening themselves up to lawsuits for invasion of privacy or intentional affliction of emotional distress for firing people with AIDS.

During a discussion of the use of the enzyme-linked immunosorbent assay (ELISA) and the Western Blot technique of detecting the presence of antibodies to the HTLV-III virus, panelists indicated their belief that these tests *can* be used to diagnose AIDS, and should be administered widely. Ginzburg asserted that approximately one third of the patients admitted to New York's Harlem Hospital are seropositive and that "all IV drug abusers, homosexuals, homosexuals' partners, Haitians, and those with blood problems" should be tested before health care is administered for any illness.

Former deputy director of the President's Commission for the Study of Ethical Problems in Medicine and Biomedical and Behavioral Research, Barbara Mishkin, did express some concern about discrimination against people with AIDS, comparing mandatory HTLV-III antibody screening to sickle cell screening during the early 1970s. Mishkin did not make a link between the racism associated with sickle cell testing and the homophobia and racism associated with HTLV-III testing. She did, however, point out that discrimination against people who tested positive for sickle cell bears a marked similarity to discrimination against people testing positive for HTLV-III. She said that similar confusion over the implication of positive test results for sickle cell (indicating either the disease or the trait) resulted in violations of confidentiality, socio-economic discrimination, and increased cost of insurance coverage.

Panelists suggested putting employees with AIDS on leave with two-thirds pay or abolishing their positions.

"The gays even have their own doctors looking after their interests. They want these people to be kept in the workplace."

Discrimination against people who tested positive for sickle cell bears a marked similarity to discrimination against people who test positive for HTLV-III.

News Notes

philly documents homophobic violence

PHILADELPHIA — The Philadelphia Lesbian and Gay Task Force released a report saying that lesbians and gay men are the targets of persistent violence, harassment, and discrimination in the city, according to the Philadelphia *Inquirer*. The study was conducted by Steve Aurand, a statistician with the Sellin Center for Studies in Criminology and Criminal Law at Penn. It included responses from 167 gay men and lesbians.

Among the key findings were:

—Thirty-nine percent of the women and 63 percent of the men who responded said they had experienced criminal violence directed at them because they are lesbians or gay men;

—In the last year, ten percent of the women and 24 percent of the men were victims of violent crime solely because of their sexual orientation. These annual rates are four times higher than criminal victimization rates for other urban dwellers;

—Even though the city extended the Philadelphia Fair Practices Act to cover sexual minorities in September, 1982, eight percent of the men and 26 percent of the women said that they still experienced discrimination in employment, housing, or public accommodations.

Larry Gross, task force co-chair, said, "We have known for years about the amount of discrimination, harassment, and violence we have encountered. We think it's important now for the public to know, too."

— *Janice Irvine*

genesis 2 is back

BOSTON — After a six-month halt in publishing for fundraising purposes, *genesis 2*, a Boston-based independent journal that has become a national voice for the Jewish renewal movement, is back in print. The journal plans to publish bi-monthly, beginning with the February/March 1986 edition, and has switched from a tabloid to a magazine format. The February/March issue features an article by Jewish lesbian feminist Adrienne Rich.

The current issue reflects the magazine's long-time commitment to peace and social justice and the revitalization of Jewish tradition and culture. "The time is long past when the Jewish community felt it had to consider progressive, innovative ideas as countercultural or passing student fads," says editor Ellen Stone. "The response when we stopped publishing let us know that there is a large group of people who are hungry for the kind of perspective we provide on political and cultural issues."

Genesis 2 intends to continue to serve the New England area, while also reaching out to a broader constituency across the country. Publisher Donald Perlstein explains that this reflects the fact that more than half the readers are from outside New England.

Subscriptions to *genesis 2* are available at $15 per year from *genesis 2*, 99 Bishop Allen Drive, Cambridge, MA 02139. Copies of the current issue are available for $2.50.

— *Janice Irvine*

stacked courts paying off for the right

WASHINGTON, DC — Nine people arrested while demonstrating against abortion in January appear to have "justice" on their side in the courtroom. The Boston *Globe* reported that at the protesters' trial, Superior Court Judge Joseph Hannon announced that he and his clerk had also participated in the anti-abortion rally. Prosecuting attorneys considered asking for a new judge, but decided against such a move for fear the case could then be dismissed on the grounds of double jeopardy — trying a person twice for the same crime.

— *Kim Westheimer*

that's justice

OLYMPIA, WA — Prisoners here have complained of brutal anal searches prior to placement in the Intensive Management Units (IMU) at the Washington State Penitentiary and Washington Corrections Centers. Prisoners may be held in the IMU for 30 days to over a year, sometimes for relatively minor offenses such as possession of drugs. All prisoners must submit to a "digital rectal probe" before confinement.

The "official" purpose of the search is to control contraband, but prisoners claim that the rape/search is meant to subjugate and dehumanize them. Letters protesting this practice can be sent to: Booth Gardner, Governor, Legislative Bldg., Olympia, WA 98504.

— *Janice Irvine*

Community Voices

GCN Job Openings

Typesetter/Writer (available March): Typeset articles and other copy for weekly paper. Write news and/or features. *Qualifications:* Typesetting experience, pref. on Compugraphic Editwriter, and strong writing skills. Good knowledge of spelling, grammar, and punctuation.

Coordinating Editor (available April-May): Coordinate the paper's overall administrative/financial affairs and fundraising activities. Prepare editorial/letters pages. Serve as liaison with board, and, as necessary, serve as paper's spokesperson. *Qualifications:* Strong administrative, organizational, and interpersonal skills. Familiarity with *GCN* helpful.

All *GCN* positions require a commitment to gay/lesbian liberation, feminism, anti-racist/anti-classist politics, and the collective decision-making process. **Salary/Benefits:** Both full-time positions pay $160/wk + fully paid health/life insurance, sick leave, and four weeks' paid vacation. *GCN* offers staff members responsibility for their own jobs and participation in all major decisions, with some flexibility and ample room for innovation.

To apply, please send resume ASAP to: Search Committee, *GCN*, 167 Tremont St., Boston, MA 02111.

Gay men/lesbians of color particularly encouraged to apply

GCN welcomes letters to the editor. If possible, they should be TYPED and DOUBLESPACED, and where possible limited to five typed pages. They should be sent to: Community Voices, *GCN*, 167 Tremont St. #5, Boston, MA 02111.

"run with your own kind"

Dear *GCN*,

In response to your "Freedom's Just" piece, on how they try to keep us divided against each other, another of the ploys that is used is that when a white prisoner does something wrong he is not punished as much as a black one.

Often the prisoner that is favored by the administration (be he white, or black in some cases — antigay, for example) is pulled aside and told, "we know that that nigger (or faggot) is a troublemaker and we know you are a better person than he is, so why don't you stay away from him and run with your own kind. In this situation and others the racial hatred and division is continued, whether on the basis of age, sexual preference or some other reason they make up.

In all honesty, I too fall into the traps that are set, often when someone displeases me with their actions, or opinions that are different from mine, and I don't want to take the effort to discuss the reason that they have chosen this path of thought or ideal. Yet, I know this is detrimental and divisive to the common purpose of freedom that we all seek, and keeps us from showing our unity to the outside organizations that might do some lobbying or legal support that we need.

Why do people on the outside think that because a person is locked up they lose all their status as human beings and no longer think of us as part of society (which we will be again) and allow these cage keepers to treat us like animals? (worse, animals shouldn't be treated badly!)

In peace and struggle,
LaVille Hannon,
Box 2 — 14594
Lansing, KS 66043

prisons use love as murder weapon

Dear *GCN*:

I just watched a lesbian sister be taken out of my unit to a hospital. The reason: she can't live without her lover. My friend "Mikey" (we'll call her) was taken from her lover at the Women's Prison a couple of weeks ago. Mikey was brought here to the Medical Classification Center and her lover who she worshipped so much was left there. Mikey is a young Indiana woman who for the first time knew what love was like. Now, she may die.

The prison system is killing my lesbian sisters. In Oct. '85 I tried myself to take my life because they separated my wife and I. Where does this "forced killing" come from? What is their purpose to keep us away from the women we love. What's the cause in their so-called 'justice system' that says 'lesbians can't love; split them'. The state is murdering us, and the sad part is it's 'self-murder.'

Where does this murder of gay men and lesbians stop? Who is the justice system to say we can't love another woman or man? Who makes those stupid rules, *when half if not more of the 'correctional officers' are gay and lesbian???* Who's got the right to push us to the point that we don't want to live? NO ONE!!!

I am praying with all my heart and soul that Mikey makes it. If she don't, then it's another murder by a prison system. It is senseless to stop love, no matter what kind, but more senseless to use it as a murder weapon! It's time to take a stand against such harmful and outrageous acts. We have the power to fight back but we can't do it without outside support.

Love is a crime in prison. Lesbians and gays on the outside should understand how this works. I can't believe the jerks who run prison systems can tell us to stop loving or we'll be punished! We need outside groups and lawyers who will help investigate these systems. Together we have a chance. Alone we don't.

Respectfully,
A prisoner

a pariah on valentine's day

Dear *GCN*:

It's Valentine's Day, and I feel like a pariah. I've committed the crime of being single. Oh, I expect the hard-sell from the "outside" world. Romance furthers reproduction, so necessary for species survival. But inside the lesbian/gay community, I expected better. So many of us choose to be single, or not have long-term relationships. We should not be made to feel that monogamy is right; anything else is wrong. Romance is lovely. *Any* kindness from one human to another is a blessing. But sensitivity for alternate choices would be appreciated, too. Hence, this song:

To the tune of, "They Call the Wind 'Maria'"

Oh, if you're gay, you live the way,
You find your heart desires.
Find someone new each day or two.
But on Valentine's Day you're pariah.
CHORUS: Pariah, pariah,
If you're single, you're pariah!

Now, friends will cheer all through the year,
When you talk of lust and fire.
Your tales you tell, they'll listen well.
But in February you're pariah.

CHORUS

Monogamy sounds great to me. (They say there's no state higher.)
But lesbian or gay, say that *single* is *okay,*
And don't make us feel pariah!

CHORUS

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Jan R. Fielding
Revere, MA

Interim Art Coordinator

GCN seeks a temporary Art Coordinator through early April, beginning immediately. The coordinator is responsible for designing — or assigning to volunteer artists — each week's front cover, centerspread feature, and advertisements, as well as overseeing weekly production.

Qualifications: Strong design sensibility and experience in graphic art and layout; familiarity with *GCN*, the collective's politics and/or process helpful.

Salary: $160/week. The position affords some independence and involvement in a friendly and provocative work environment.

To apply please call Laurie or Gordon immediately at (617) 426-4469.

research on lesbian mothers

Dear *GCN*:

I am currently collecting data for my dissertation. For this purpose I am recruiting twelve lesbian mother-child pairs. The child of each mother should be twelve or older. Lesbian mothers can be single, cohabiting with a partner, or married. I am paying $5.00 to each mother-child pair who completes a questionnaire according to the written directions contained in the survey packet. I am also paying $5.00 for each mother-child pair to the referring publication. The only stipulation on payment of either fee is that the questionnaire be completed according to the instructions contained in the questionnaire packet. All postage for the questionnaires will be paid by me. The questionnaire is confidential and takes 30 minutes for the mother to complete and 30 minutes for the child to complete. Each mother and child who participates will have the opportunity to request the summary of the results of the research study. In order to receive a survey contact Teresa Giuliani, 1988 Calaveras Drive, West Pittsburg, California 94565. Thank you for your interest in this research study.

Sincerely yours,
Teresa Giuliani
West Pittsburg, CA

suicide among gay youth

Dear *GCN*:

I recently read that the statistics on suicide among gay youth is around 16 percent and rising. What's pushing these young people over the edge and causing such a waste?

Maybe they see that their peers among the older, established gays are just sitting back letting the straight society take away our rights and respect (not to mention our self-respect!). Maybe they also see that the gay groups and organizations aren't supporting the young gays as they should. So they figure "Is this what I have to look forward to?"

I can tell you that I feel anger, a lot of anger, cause I remember the civil rights, anti-war, and gay liberation marches, and nowadays the gays are just letting all we've fought for, suffered for, run right through their fingers. No wonder the gay youth don't want to face a tomorrow of losing, of AIDS, and of not much support from their peers.

We have to give them more of a sense of hope and less fear than we have lately. I would also like to say that not too much is being done with the support of gay and lesbian people in prison. We are another group whose sense of our future within the gay community depends on how we are treated now — today! And we DO need some support. Many letters from us go unanswered by gay groups all over the country. I for one do not understand why we are not included in their sense of "community." Is it that we don't contribute to their "prestige"? Or has the compassion of gay men and lesbians been buried by their own fear and hopelessness?

I would like to hear some answers to these questions.

Thank you very much,
M. Dallas Knight
375866 Wynne
Huntsville, TX 77349

Freelance Typesetter
(Part-Time)

GCN is looking for a freelance, part-time typesetter to coordinate the paper's revenue-producing outside typesetting business. *Responsibilities include*: typeset outside work and schedule other typesetters; serve as contact person for clients and respond to inquiries; prepare periodic billings and maintain the necessary financial records; coordinate scheduling needs with the in-house typesetter to avoid conflicts, and keep coordinating manager informed about the business; and contact repair service as necessary. *Qualifications*: Good typesetting skills, preferably on a Compugraphic 7500 Editwriter, and strong organizational, interpersonal, and recordkeeping skills with attention to detail. Familiarity with *GCN* and local progressive movements helpful.

Hours: 10-20 hours/week (Fridays, evenings, and weekends)

Salary: $8/hour and some benefits.

To apply, please send resume and cover letter ASAP to: Typesetting Search Committee, *GCN*, 167 Tremont St., #5, Boston, MA 02111.

Gay men and lesbians of color particularly encouraged to apply.

GayCommunityNews

Cover: graphic by Sherry Edwards from photo by J. Phil Samuell; design by Loie Hayes

Gay Community News is produced by a collective dedicated to providing coverage of events and news in the interest of gay and lesbian liberation. The collective consists of a paid staff of eleven, a general membership of volunteers, and a board of directors elected by the membership. The paper is published weekly (except a week in December and a week in August) by the Bromfield Street Education Foundation, Inc., a non-profit corporation.

Opinions reflected in "editorials" represent the views of the paid staff collective. Signed letters and columns represent the views and opinions of the authors only. We encourage all readers to send us comments, criticism, and information, and to volunteer and become members.

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Speaking Out

D.S.S. Foster Care Policy: An Attack on Reproductive Freedom

By Shelley Mains and Hilary Roberts

As we celebrate the thirteenth anniversary of legalized abortion across the country, and rally to defeat the proposed anti-abortion amendment to the Massachusetts state constitution, the pro-choice movement must consider the meaning of "choice." For free reproductive choice means not only the right to plan or terminate pregnancy, but the removal of all obstacles facing individuals in their decisions about if, when, and with whom they will parent children. Choice also requires the elimination of racism and economic discrimination, so all groups can make parenting decisions equally unrestricted by concerns for economic survival and quality of life. Choice requires the possibility for teenage girls and women to enjoy their sexuality freely, without social stigma or fear of unwanted pregnancy. Choice requires the existence of widely available daycare, as well as accessible health care and reproductive planning information. And choice requires the eradication of social norms which dictate who is fit to parent on the basis of sexuality and marital status.

The pro-choice movement must commit itself to fighting for choice in its fullest sense. This means taking action against the Department of Social Services (DSS) policy on foster care. The policy sets up a hierarchy of preferred placements for foster children: 1) relatives or married couples with parenting experience; 2) married couples without parenting experience; 3) unmarried couples/single parents; 4) gay or lesbian couples or singles. Children can be placed with persons in the last two categories only in "exceptional circumstances" and with the written approval of the DSS commissioner. In effect, the policy limits single parents and non-traditional heterosexual couples, and prevents gay men and lesbians from becoming foster parents. In essence, it dictates who should and should not be parents in Massachusetts. It is especially disturbing that the policy was created and is supported by "liberal" Gov. Michael Dukakis and others in his administration, as it is formed around ideology held dear by the Right. It is crucial that the pro-choice movement recognize and challenge this all-too-familiar ideology as we fight the DSS policy in the interest of reproductive freedom for all.

Current attacks on abortion rights, and the DSS policy, are based on an ideology of the family which is essentially reactionary, grossly out of step with current social and economic realities. The ideology implies that all sex should take place between married, heterosexual adults, and should be for procreation, not recreation. This concept is anachronistic, recalling pre-industrial society when economic production took place within the household and many children were needed for labor power. But the "traditional" family is no longer the necessary site of economic production, and children are no longer desired primarily as laborers, so sex need no longer play a fundamentally procreative role. This opens the possibility for individuals to lead personal lives based on emotional and erotic attraction: heterosexual and homosexual, monogamous and non-monogamous, married and single. However, this possibility is far from being realized, for even as the economic and social foundations for the traditional family are dissolving, a contradictory ideology is on the rise which promotes the nuclear family as the haven of shared love and emotional security, moral development, and indeed society's very stability.

Along these lines, the "decline of the family" is seen as the cause of society's ills. And who is to blame for this decline? Favored scapegoats are those who have challenged the ideology of the nuclear family by their very existence as well as through on-going political struggle. Working mothers are indicted because choice or necessity takes them into jobs outside the home. Feminists are implicated for their work on behalf of women's reproductive freedom, job/wage equity, the elimination of violence against women, and loosening of sex roles. Gays are targeted as they become increasingly public in their struggle for sexual liberation and the establishment of alternative families and communities. Blamed for social instability, all these groups are accordingly repressed through social pressure and public policy.

The contradiction between the ideology of the nuclear family on the one hand, and social realities on the other, are reflected in policies which purport to address "social problems" while actually embodying sexist, racist, and homophobic attitudes. And tragically, the "pro-family" agenda neglects the most pressing issues at hand.

For instance, attempts to limit teens' access to birth control information with the arguments that such information causes teenage promiscuity ignores the relevant fact that teenagers are sexual beings, are socialized through the media to act sexually, and will continue to have sex whether birth control is accessible or not. Recent comparative studies have shown that the U.S. has more restrictions on teenage sex education and birth control than most other developed countries, but leads all other developed nations in teen pregnancy. Until male and female teenage sexuality is accepted and teens' responsible reproductive planning encouraged, the problem can only worsen.

Similarly, attempts to limit women's access to abortion ignore history prior to *Roe v. Wade*. Like then, if abortion is again made illegal, women will seek abortions as greatly increased personal risks, when faced with unwanted pregnancies which could mean economic or emotional disaster for their families or themselves. If current moves to eliminate state Medicaid funding for abortion are successful, poor women — especially women of color — will bear the brunt of the policy, and many will be forced to "choose" sterilization (which Medicaid will continue to fund).

The DSS policy on foster care mandates that foster families be chosen according to the nuclear model. Like attacks on abortion rights, this policy rests on ideology, not evidence. It contradicts a wealth of studies showing that children raised by gay parents are as healthy as those raised by single parents. Promoting male-headed families on the basis of "the best interest of children," the policy belies the staggering statistic that over 90 percent of all sexual and physical abuse of children is committed by straight men, often in nuclear family settings.

Its supporters have also ignored the widespread opinion of caseworkers that placements should be made on a case-by-case basis (for in many situations a single parent would be the preferred placement for a troubled child). In fact, Gov. Dukakis and Secretary of Human Services Philip Johnston have yet to cite any evidence which supports this policy. So while 600-700 foster children in Massachusetts currently await placement, and while many highly qualified gay men, lesbians, and singles offer their love and their homes as prospective foster parents, this unfounded policy prevents the placements.

Most glaringly, these and similar policies and programs, which aim to establish traditional families across Massachusetts, clash with the fact that most families in the state simply do not fit the definition of "traditional" (married heterosexual partners, father working, mother at home raising kids). The pro-family ideology and policies serve to insult and devalue the majority of families in the state, telling them they are somehow inferior. And the label of inferiority falls heavily on those already faced with economic and racial discrimination: poor families and families of color, fewer of whom can afford to support a non-working parent, as well as white and non-white ethnic and/or immigrant groups, which include in their families parents, children, grandparents, aunts, uncles, cousins, and close and trusted friends.

Thus the state's proscriptions regarding families and reproduction both imply and dictate that socially marginal groups (gays, the poor, minorities, single parents) should not care for children. This smacks of social control, and the history of reproductive issues in this country bears the precedent for such an agenda. Laws were passed in the early 20th century which labelled several groups as "socially inadequate" and therefore subject to forced sterilization. The eugenics movement, the force behind these laws, was formed around the belief of racial superiority and the fear that the declining white birth rate of the late 1800s was subjecting the white race to the onslaught of the "dark hordes" of immigrants and Blacks. The criminalization of abortion itself in the mid-1800s, along with the racist laws drawn up by the eugenicists, affected population control for minority and working-class people, while controlling the reproductive capacities of white, middle-class women.

The ideas and beliefs behind these laws have continued in the form of current practices which impinge upon the reproductive rights of poor women and women of color. They can be found in the attitudes behind the practice of sterilizing poor women under coercion or without informed consent, and in the experimentation of non-FDA approved drugs (such as Depo-Provera, a highly questionable form of birth control) on poor women in this country and around the world. And the DSS policy, deeming gays and lesbians unacceptable caretakers of children and thus restricting their parenting potential, fits well in this tradition of denying certain groups control over reproduction for reasons of "natural superiority."

Thus the current attack on our reproductive freedom is broad-based, entailing discrimination against gays, people of color, the poor, women, and the young. Recognizing this, the pro-choice movement must respond by fighting sexism, racism, homophobia, and economic discrimination as part of our agenda. We must also work to dismantle the ideology of the family, and build institutions to support that majority of families and individuals whose lives don't fit the "traditional family" model. And while we applaud politicians for their support of abortion rights, we must recongize that these rights alone will not ensure reproductive freedom for all. We must educate and hold politicians — and all our other political allies — accountable for their views on *all* aspects of choice.

Shelley Mains and Hilary Roberts are members of the Reproductive Rights National Network (R2N2)—Boston. The above article first appeared in the R2N2 newsletter.

"Speaking Out" is part of our continuing effort to provide a true forum of opinion for the community. We encourage you to send your ideas, feelings, and comments to us and we encourage you to respond to any ideas expressed in this space. Submissions to "Speaking Out" should be TYPED and DOUBLE SPACED, and, if possible, held to under 5 pages in length. The *GCN* staff collective reserves the right to limit length and number of signatures in "Speaking Out." The opinions expressed in "Speaking Out" do not necessarily reflect the views of the newspaper, the staff, or the advertisers. Write c/o Speaking Out, *GCN*, 167 Tremont St., 5th Fl., Boston, MA 02111.

Defense Committee Update

The next **coordinating committee** meeting of the Gay and Lesbian Defense Committee will be Tuesday, February 25 at 37 Pleasant St. in Cambridge. New members should arrive at 7 p.m. for an orientation; the meeting starts at 7:30 p.m. Call Laurie during the day at 426-4469 for details.... Mark your calendars: A **GLDC benefit** with Tom Wilson Weinberg and Romanovsky & Phillips on Saturday, March 1, 8 p.m. at the Arlington Street Church. Tickets are $8.... GLDC is still **fundraising** to meet its legal and operations expenses. Contributions made out to GLDC can be sent to P.O. Box 225, West Somerville, MA 02144. Thanks to everyone who has already contributed.... For more information about all GLDC activities, call their **hotline** at 628-6007.

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"Faith in this time of crisis"

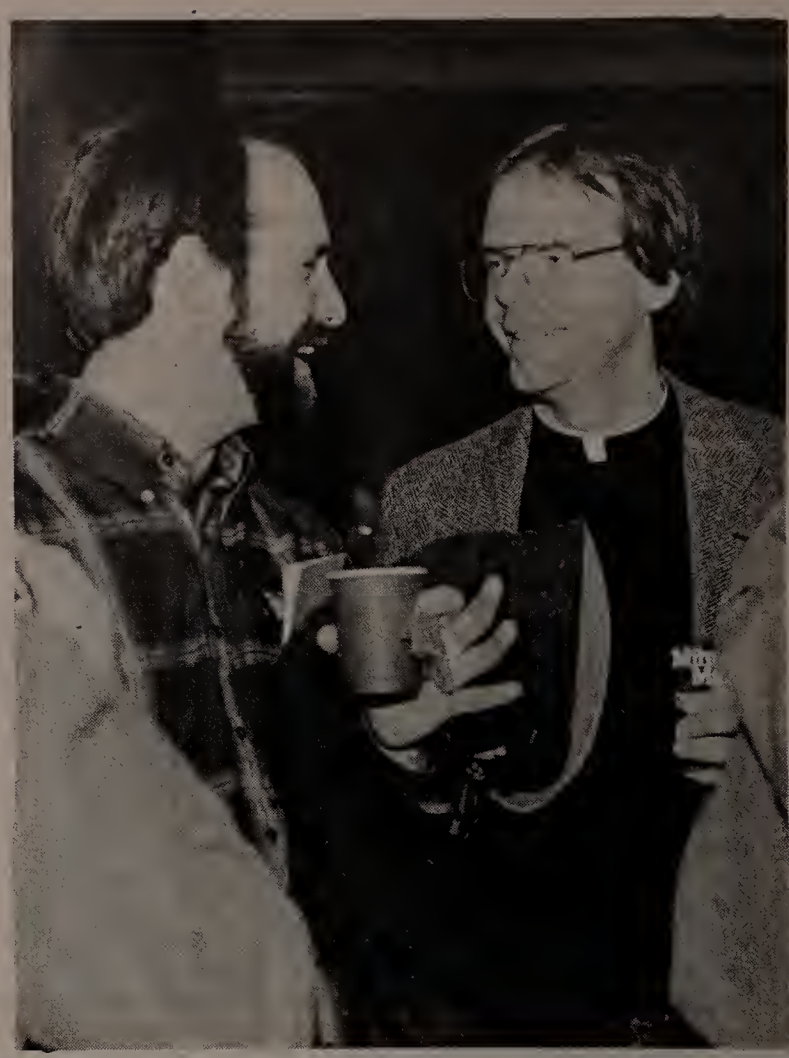
AIDS Prayer Weekend

As part of a National Weekend of Prayer for AIDS, about 250 gay men and lesbians attended "To Life," an ecumenical Christian service for "all those touched by AIDS," on Feb. 15 in Boston. Organized by Dignity, the Catholic gay/lesbian group, Boston events for the weekend also included an all-day fast, a silent prayer vigil, a reception and fast breaking following the service Saturday night (pictured here), and another service Sunday night.

Dignity member Rick Roy told *GCN* that the events were intended to speak to the gay/lesbian community about the necessity of "hope and faith in this time of crisis." "We need to remember that we are people who are loved," he added.

Similar events took place in New York City, San Francisco, and Los Angeles.

— Loie Hayes



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Volleyball: The Action...

photos by Susan Bernstein

Hailed by gay men and lesbians alike as an easy atmosphere in which to get to know the opposite gender, Boston's second annual Gay Community Volleyball Tournament involved about 150 people as team players, coaches, and spectators. Organized by Boston's nationally competitive gay team, Pleiades, the February 1 competition was preceded by four weekly practice sessions under the direction of Pleiades coach Kris Medinger. Seven men's and four women's teams participated, including both preexisting and ad hoc groups. Topping the A-league slate was a squad sponsored by Paradise, a men's bar. The Randolph Country Club team took the honors in the B-league. The top women's team, the Spikettes, took third place in the A-league.

— Loie Hayes

...And the Fans

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James Baldwin

There Be Dragons All Around

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Holt, Rinehart and Winston, New York, 1985
$11.95, 125 pp.

The Price of the Ticket: Collected Non-fiction 1947-1985
James Baldwin
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By Charles Henry Fuller

The American literary scene would be considerably poorer without the work of James Baldwin. Our understanding of the individual in relation to racism, sexism, and power would shine nowhere near so brightly without him. For almost 40 years, Baldwin's novels, plays, short stories, and essays have held a brilliantly polished mirror to the American experience, asking readers to call him a liar if they dare. In a society almost incapable of dealing with the truth, Baldwin insists his readers see things as they are, accept their complicity in this order, and act on *their* responsibility to precipitate social change. His work is inextricably bound to the public scrutiny of U.S. history and the establishment of an ongoing dialogue between warring factions. This is radical thinking in any age, showing a boldness, a distillation of rage I find both seductive and empowering. James Baldwin, through the crucible of his literary art, continues to validate my life and that of so many others who dare to be different in these not-so-United States. Let me explain.

Freaks are called freaks and treated as they are treated — in the main, abominably — because they are human beings who cause to echo, deep within us, our most profound fears and desires.
— J. Baldwin, *Price of the Ticket*, p. 689

The word *nigger* is as much a part of my childhood as ashy legs, collard greens, nappy hair, and gospel music. Long before I embraced any of these things as marvelous portions of my ethnic heritage, I was hurt by them, angered and shamed by what I felt each revealed about me to others. How could it be otherwise?

In grammar school, everything that was held up to me as right and good and just was inevitably blond and blue-eyed and white, white, white. Miss Scarlett's offspring — Sally, Dick, and Jane — offered little that agreed with my daily experience of being poor and black in this country. To the extent that black people were seen at all by white people when I was growing up, it was as an exotic, erotic race, hopelessly inferior to whites. That this was and remains an obscene lie troubles the nation very little. How one teaches a child to value himself in a culture which refuses to recognize or respect him is an issue with which the black community has grappled for generations. To this day, a black child's innocence is trampled upon in the playgrounds, is abused in the classroom, and is spat upon in the streets. These are but a few of the ways difference is rewarded in this country. And these abuses don't stop with the black child but fall to anyone who deviates from the accepted image of normalcy, i.e., a child may be verbally or physically abused for having too many freckles, for having epilepsy, for being overweight, for preferring baseball to dolls or just the reverse. Any child who is different and understands that he is different will have to pay a great deal for his ticket into the mainstream of society. To this end a compass and several guides must be found to help him negotiate this difficult passage to adulthood. Baldwin was such a guide for me.

James Baldwin was the first black novelist I had ever heard of. I first came across him, not in the pages of *Esquire, Partisan Review,* and The New York *Times,* where he was already known to the nation as a thinker and mover, but rather, I found him on a reading list for a high school English class. The novel was *Go Tell it on the Mountain,* a semi-autobiographical account of a thoughtful black teenager's difficult rite of passage in the Harlem of the Thirties. I was never to be the same again. Never. As with everything else we read, my English class made oatmeal of Baldwin's bittersweet prose and searching ideas. This didn't matter to me. At last, someone had put down in words what I was experiencing as a black adolescent. I, too, was different, self-doubting, in disgrace with fortune and men's eyes. I was stunned by the strength of Baldwin's narrative, the humanity of his characters and their capacity for sin, for suffering, and for repentance. Here were black people as I knew them, living in a world I recognized as real — not refracted through a white person's eyes. And yet, their experiences and emotions transcended the confines of their specific situations. Thus, when I was 15 years old, I saw for the first time, the universality of black experience. Through Baldwin's prose I came to understand that the condition in which I found myself was not to be the end of the road, but rather, a beginning.

Childhood and adolescence is at the center of *The Evidence of Things Not Seen*, James Baldwin's extended essay on the Atlanta child murders. This is a work of a master craftsman. The questions raised here, at once impassioned and coolly reasoned, haunt the reader for weeks afterward. With the murders at the center of the piece, Baldwin examines both what went on in the "city too busy to hate" and what the official handling of this episode reveals about the state of the Union in the mid-1980s. The news is bad, but his assessment of the situation is dazzling.

Baldwin has a well-practiced eye for spotting those particular events upon which so much of a story pivots. He knows how to personalize his accounts in ways which immediately seize the reader's attention on both emotional and intellectual levels.

> *Sometimes I think,* one child in Atlanta said to me, *that I'll be coming home from baseball or football practice and somebody's car will come behind me and I'll be thrown in trunk of the car and it will be dark and he'll drive the car away and I'll never be found again.... Never be found again.* that terror is far more vivid than the fear of death. — J. Baldwin, *Price...*, p. xii

When news of the disappearance and, as it turned out, murder of so many children became known, the public reaction was one of shock and then terror. Like Baldwin, many people were incapable of putting themselves in the place of these children: the mind simply wouldn't allow the lid of that trunk to slam shut, to sense the closeness, the blackness of that space, to feel the movement of that car as it slid unnoticed through the night, taking the child to a place where it would *never be found again.* This reluctance to empathize with the victim or later to imagine that more than one person might be capable of such barbarism is the continuing tragedy upon which Baldwin focuses his attention. He admits that writing about these murders is difficult. "My memory stammers: but my soul is a witness."

Between July 1979 and June 1981, at least 28 black children — 26 male and 2 female — disappeared and were later found murdered in Atlanta. As the months dragged by, municipal and, later, federal agencies tried to find the murderer(s?). Public pressure, coming most heatedly from the national attention attracted by Camille Bell's Atlanta-based organization, Committee to Stop the Children's Murders, finally caused officials to produce a local suspect. Wayne Bertram Williams, then 23, was arrested, tried, and convicted of murdering Jimmy Ray Payne and Nathaniel Carter, the last two of the 28 Atlanta Child Murders. The nation promptly went about its business and the case was officially closed. Baldwin asks the very obvious question: What about the other 26 murders?

Baldwin puzzles over the inconsistencies in the state's case against Williams. The FBI held that no murders "fit the pattern" after Wayne Williams was arrested.

> But what was one to make of a "pattern" that included, as cause of death, gunshot wounds, strangulation, head injury, stabbed, asphyxiation, and undetermined. Particularly if this was assumed to be the work of one man.
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Also, the celebrated "fiber evidence" used to underwrite Williams' conviction seems dubious to the author.

By all accounts Wayne Williams was a very odd person. To Baldwin, the only child of Faye and Homer Williams seemed an extremely intelligent, spoiled, petulant, angry young man. Over the years his parents literally had done whatever they could to support Williams' many unsuccessful business ideas. Baldwin is not the first to observe that the parent/child relationship was "off" in that family, that a distance, an incredible coolness with one another marked each of the family's appearances in the courtroom. Yet, Mr. and Mrs. Williams' energy to support and encourage their son was matched only by that son's need for attention, his need to demonstrate to the world his intellectual superiority. Sadly, Baldwin observes:

> Something curdled in [Williams'] energy; something hemorrhaged in what might have been genius. Something blocked his path to himself; therefore, inevitably, the path to others. It is unlikely, as well as irrelevant, that he is homosexual. He is, far more probably, not sexual at all: *he never learned to love himself.*
> J. Baldwin, *Evidence...*, p. 19

The speculation that Wayne was part of a homosexual ring which recruited children for sexual purposes was only one of the seamier undercurrents used to buoy up the state's case against him. This suspicion was later confirmed (?) by a photograph which shows Williams "holding hands" with one of the victims he later denied knowing. With no evidence of sexual molestation to any of the victims, and forgetting for the moment that two of these children were female, the "red herring" of sexual deviancy was used to further distance an unlikable defendant from the public.

The major thesis of *Evidence...* is not that Wayne Williams is innocent of the two murders for which he stands accused, though the author finds the case against Williams far less convincing than it was necessitated by the climate of the times in which it occurred. Baldwin's major complaint is that in the emotional furor of the Williams trial, the "city too busy to hate" and the nation may have been too exhausted or too terrified to believe that these 28 killings could be the work of more than one person. The Atlanta Child Murders case was closed shortly following Williams' conviction, making it clear, at least tacitly, that Williams is assumed to have murdered all of these children.

> It is perfectly possible that Wayne Williams must be added to the list of Atlanta's slaughtered black children. I do not think that the Black community, or for that matter, the White one, can afford to ignore the moral dilemma as well as the moral opportunity posed by his incarnation.
> — J. Baldwin, *Evidence...*, p. 125

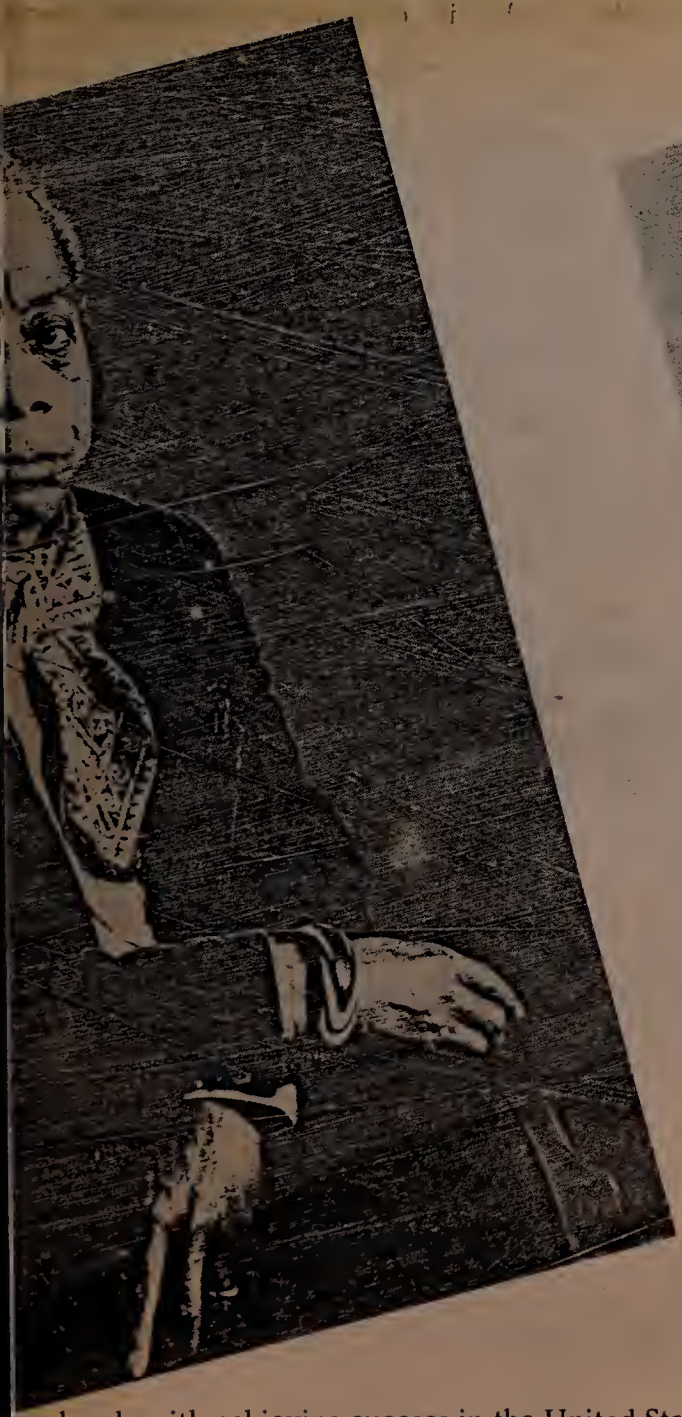
Evidence... is a slim volume, but it is full to overflowing with ideas. The author's handling of language is at once distinctive, economic and assured: seeming digressions turn out to be vertebrae in the spine of the piece. Once again Baldwin proves he is

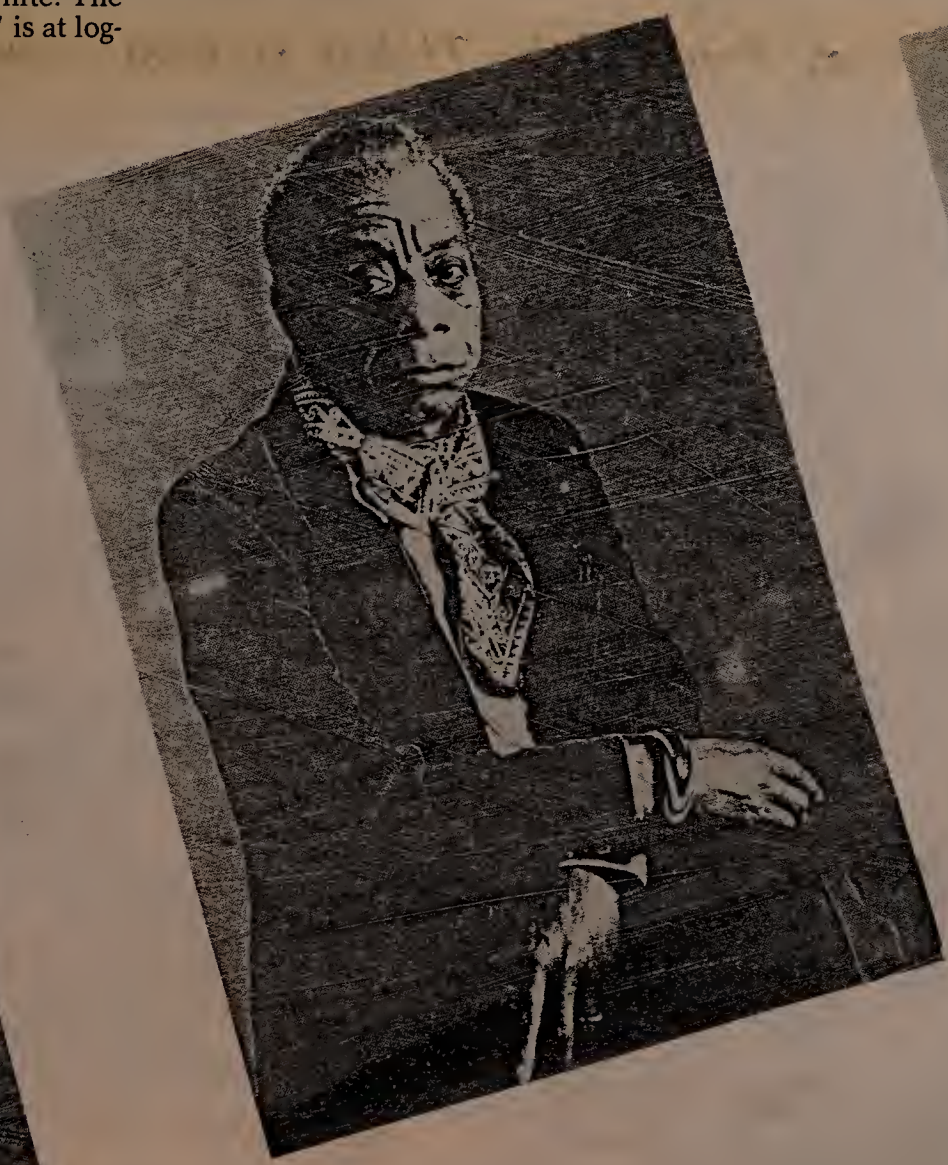
among the chief essayists and thinkers of our time. He asks the reader to consider the evidence presented, to remember the history of this country in terms of race relations, and finally to recognize that the epigram by William Blake, which opens the door, is terrifying in its implications to both this case and our times: *A dog starv'd at his master's gate predicts the ruin of the state.*

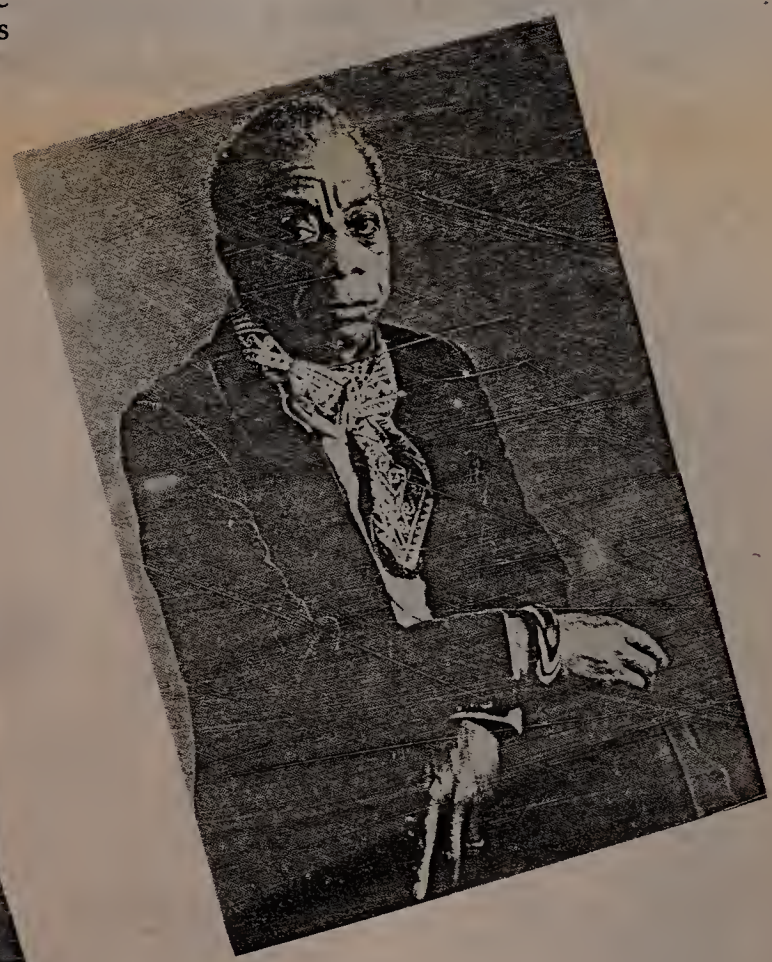
The Price of the Ticket is a chronological arrangement of every major piece of non-fiction by James Baldwin since 1948. The collection demonstrates that Baldwin's essays and critical pieces are not locked in time and place, but instead, are works of high art which merit consideration by successive generations. This is the recognition for which every writer labors. For the first time, Baldwin's development as a writer, a polemicist, a critic, and a man may be seen in one place. The reader is allowed to trace the emergence and then fruition of the major theme of this author's work: the inability of the Western white "majority" of this world to accept minority people as equals, thereby perpetuating the very racism, sexism, poverty, and avarice which will lead ultimately to humanity's destruction.

Of the 50 or so pieces in this book, the first and last, "The Price of the Ticket" and "Here Be Dragons," best capture the spirit which runs through all of Baldwin's writing. Both essays appeared in 1985 and literally and figuratively frame, highlight and validate 37 years of writing.

"The Price of the Ticket," the essay which introduces this collection, is without a doubt one of the most controlled, involving, persuasive pieces of rhetoric Baldwin has ever penned. If the reader has not read Baldwin's non-fiction for a number of years, this piece is like rediscovering a trusted friend, one who's lost none of his fire, his wit, or his heart over time. For the work's structure, Baldwin uses his now-famous alternation between the intensely private details of his own experience and the realities of the larger world. He states that each of us pays a price for our existence in the United States and cautions us to be careful of what we give up in the name of "getting over." The price of acceptance in this country, as he sees it, is to abandon any primary identification with one's racial or ethnic background, as well as one's individual sense of self, and simply become white. The admonishment to "know whence one came" is at log-







gerheads with achieving success in the United States.

> [To know whence one came] is precisely what the generality of white Americans cannot afford to do. They do not know how to do it.... They come through Ellis Island, where *Giorgio* becomes *Joe, Pappavasiliu* becomes *Palmer, Evangelos* becomes *Evans, Goldsmith* becomes *Smith*, or *Gold*, or *Avakian* becomes *King*. So, with a painless change of name, and in the twinkling of an eye, one becomes a white American.
>
> — J. Baldwin, *Price...*, p. xix

The concept of a national melting pot is a fantasy in which the United States has indulged for too long. The reality is that the sons and daughters of transplanted Europeans will never blend comfortably with the many minorities in this country until some measure of our combined ethnic and cultural differences is acknowledged, accepted, and *respected*. Baldwin's point is that the more the individual resists the pressure to become "just like everyone else," i.e., to become a "white American," the more overt that pressure becomes. Further, while the cost of resistance to homogenization is high for the minority individual, Baldwin holds that this national need to obliterate diversity exacts an incalculable price from those who see the "white American" model as the only viable model.

> To destroy a nigger, a kike, a dyke, or a faggot, by one's own act alone is to have committed a communion and, above all, to have made a public confession more personal, more total, and more devastating than any act of love.
>
> — J. Baldwin, *Price...*, p. xviii

"Here Be Dragons," originally appeared in the January edition of *Playboy* magazine as "Freaks and the American Ideal of Manhood." It is a stunning discussion of androgyny in relation to "homosexual" and "heterosexual" men as they exist in the United States, both in the 1930s and 1940s of Baldwin's youth and as we find them today. Recognizing androgyny as only the convenient scapegoat of a deeper, all too familiar obsession, the author takes an unflinching look at the not-so-separate worlds of gay and straight men. The fascinating feature of this essay is Baldwin's candor about his own sexual experiences in both camps. All the pain, confusion, isolation, and sometimes quite funny realities of growing up gay are filtered through Baldwin's eyes with a moving lack of sentimentality.

> The condition that is now called gay was then called queer. The operative word was *faggot* and, later, pussy, but those epithets really had nothing to do with the question of sexual preference: you were being told simply that you had no balls.
>
> — J. Baldwin, *Price...*, p. 681

The reader is taken by the hand and led through the author's sexual awakening, into the narrow doorways which were open to him, and down some of the paths that he's traveled. Like Baldwin, the reader is uncertain of what to make of the fact that so many of the author's initial "homosexual" contacts were with "heterosexual" men. The public beatings, the queer-baiting in the streets, the series of dark movie theaters and men's rooms conjure up a vivid picture of the claustrophobic world of the homosexual 40 or so years ago. But all the news is not grim. A first love affair at 16 liberated Baldwin from this world of the wretched. To be valued, cared for, and deemed worthy of love for no reason more than being himself with a man was to diminish the shrillness of the rabidly heterosexual society in which the author lived.

Baldwin has written about homosexuality in a number of his novels, including the landmark *Giovanni's Room* (1956), as well as *Another Country* (1962), and more recently, *Just Above My Head* (1979). To a lesser extent, he has touched on the topic in his non-fiction. Many question why he hasn't taken up the cause of homosexual rights in a more explicit, politicized way. To me the answer is implicit in "Here be Dragons." What the black or minority homosexual discovers in the "gay" world is that his minority status is in no way neutralized. He does not sit at the head of the banquet table, but rather, to the side, or in another room altogether. As the recipients of a tarnished, soon-to-be bankrupt American dream, white gay people do not have inherently any more sensitivity or tolerance of differences than their straight counterparts. Until the gay community recognizes and deals with this issue, where is the incentive for a minority writer, particularly of Baldwin's stature, to argue on their behalf? It comes to defending the same burning house blacks have been trying to escape for years — a house whose foundation rests solidly upon this systematic exclusion of anyone who is different.

The Price of the Ticket contains some of Baldwin's finest writing. The three book-length essays, "No Name in the Street," "The Devil Finds Work," and the still-electrifying "The Fire Next Time," are included, as is his first collection of essays, "Nobody Knows My Name." In this embarrassment of riches, my particular favorites are his recollections of Richard Wright (*Native Son*) and Lorraine Hansbury (*A Raisin in the Sun*), respectively titled, "Alas, Poor Richard" and "Sweet Lorraine." The humanity of the three people involved, the depth of their feeling for one another, is remarkably clear. The large autobiographical essays like "Journey to Atlanta," "Stranger in the Village," and "Every Good-bye Ain't Gone" thrill the reader with their candor and their breadth of vision. Also of note, for the clarity of their argument and the keenness of the writer's observations, are his socio-economic pieces, especially "The Harlem Ghetto," "Princes and Powers," "Faulkner and Desegregation," among others.

By way of complaint, I have none. This is not to say that I do not have two warnings for the reader. *The Evidence of Things Not Seen* is a survey of the state of race relations in the United States at this point in time. It is not a day-by-day accounting of the Atlanta Child Murders case, though that episode is examined in great depth to make larger points. The gruesome story of what happened in Atlanta remains to be told by another. *The Price of the Ticket* is a little shy of 700 pages of Baldwin essays, most of which are highly analytical, and both disturbing and sobering in tone. I don't recommend a cover-to-cover reading unless the reader has a particular interest. This is a book which is perfect to read in tandem with several others over time. Those admonishments aside, I recommend both books without qualification.

In conclusion, what I valued when I first "discovered" Baldwin 15 years ago is what I value now. James Baldwin was the first writer I could count on to tell the truth. Always. And while the truth is not always beautiful, it is never as ugly as a lie.

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Please note: It is GCN*'s general policy to capitalize the word "black" when it refers to race. In the above article, Charles Henry Fuller prefers to render "black" in lower case.*

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In grammar school, everything that was held up to me as right and good and just was inevitably blond and blue-eyed and white, white, white. Miss Scarlett's offspring — Sally, Dick, and Jane — offered little that agreed with my daily experience of being poor and black in this country. To the extent that black people were seen at all by white people when I was growing up, it was as an exotic, erotic race, hopelessly inferior to whites. That this was and remains an obscene lie troubles the nation very little. How one teaches a child to value himself in a culture which refuses to recognize or respect him is an issue with which the black community has grappled for generations. To this day, a black child's innocence is trampled upon in the playgrounds, is abused in the classroom, and is spat upon in the streets. These are but a few of the ways difference is rewarded in this country. And these abuses don't stop with the black child but fall to anyone who deviates from the accepted image of normalcy, i.e., a child may be verbally or physically abused for having too many freckles, for having epilepsy, for being overweight, for preferring baseball to dolls or just the reverse. Any child who is different and understands that he is different will have to pay a great deal for his ticket into the mainstream of society. To this end a compass and several guides must be found to help him negotiate this difficult passage to adulthood. Baldwin was such a guide for me.

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> — J. Baldwin, *Evidence...*, p. 125

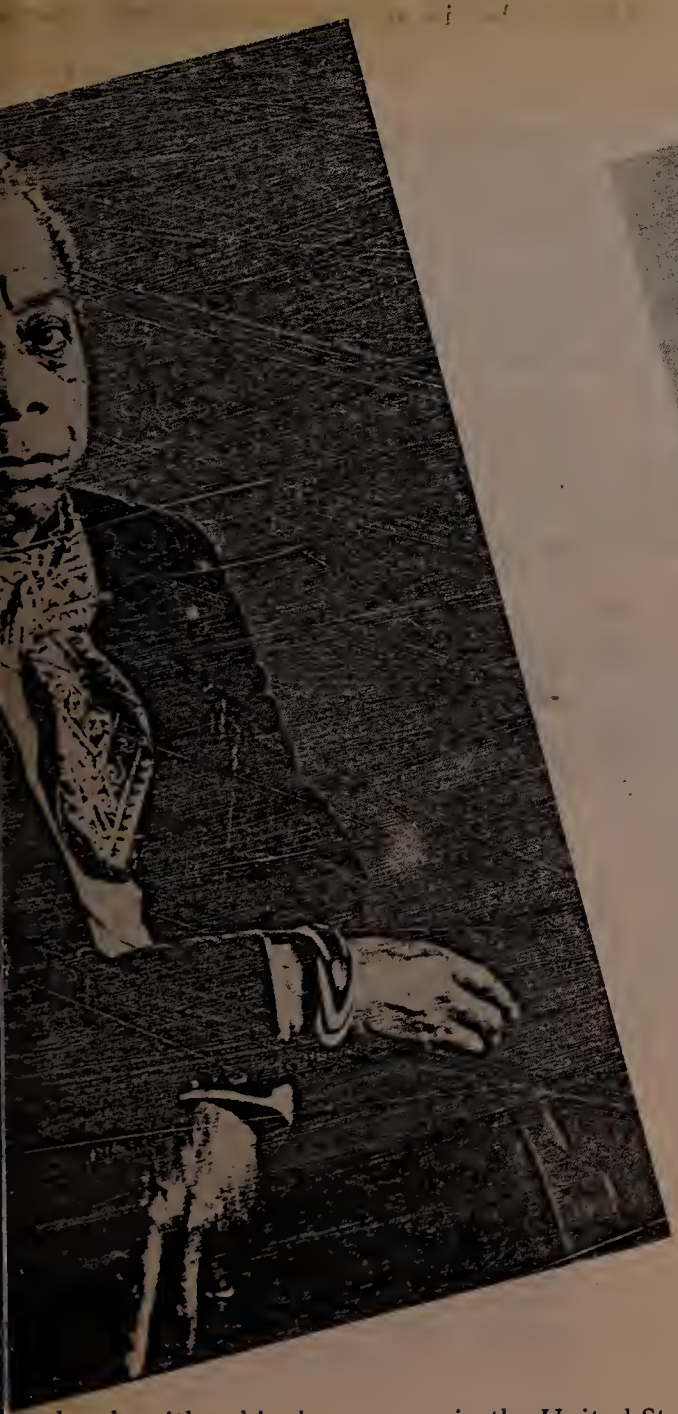
Evidence... is a slim volume, but it is full to overflowing with ideas. The author's handling of language is at once distinctive, economic and assured; seeming digressions turn out to be vertebrae in the spine of the piece. Once again Baldwin proves he is

among the chief essayists and thinkers of our time. He asks the reader to consider the evidence presented, to remember the history of this country in terms of race relations, and finally to recognize that the epigram by William Blake, which opens the door, is terrifying in its implications to both this case and our times: *A dog starv'd at his master's gate predicts the ruin of the state.*

The Price of the Ticket is a chronological arrangement of every major piece of non-fiction by James Baldwin since 1948. The collection demonstrates that Baldwin's essays and critical pieces are not locked in time and place, but instead, are works of high art which merit consideration by successive generations. This is the recognition for which every writer labors. For the first time, Baldwin's development as a writer, a polemicist, a critic, and a man may be seen in one place. The reader is allowed to trace the emergence and then fruition of the major theme of this author's work: the inability of the Western white "majority" of this world to accept minority people as equals, thereby perpetuating the very racism, sexism, poverty, and avarice which will lead ultimately to humanity's destruction.

Of the 50 or so pieces in this book, the first and last, "The Price of the Ticket" and "Here Be Dragons," best capture the spirit which runs through all of Baldwin's writing. Both essays appeared in 1985 and literally and figuratively frame, highlight and validate 37 years of writing.

"The Price of the Ticket," the essay which introduces this collection, is without a doubt one of the most controlled, involving, persuasive pieces of rhetoric Baldwin has ever penned. If the reader has not read Baldwin's non-fiction for a number of years, this piece is like rediscovering a trusted friend, one who's lost none of his fire, his wit, or his heart over time. For the work's structure, Baldwin uses his now-famous alternation between the intensely private details of his own experience and the realities of the larger world. He states that each of us pays a price for our existence in the United States and cautions us to be careful of what we give up in the name of "getting over." The price of acceptance in this country, as he sees it, is to abandon any primary identification with one's racial or ethnic background, as well as one's individual sense of self, and simply become white. The admonishment to "know whence one came" is at log-



gerheads with achieving success in the United States.

> [To know whence one came] is precisely what the generality of white Americans cannot afford to do. They do not know how to do it.... They come through Ellis Island, where *Giorgio* becomes *Joe, Pappavasiliu* becomes *Palmer, Evangelos* becomes *Evans, Goldsmith* becomes *Smith*, or *Gold*, or *Avakian* becomes *King*. So, with a painless change of name, and in the twinkling of an eye, one becomes a white American.
>
> — J. Baldwin, *Price...*, p. xix

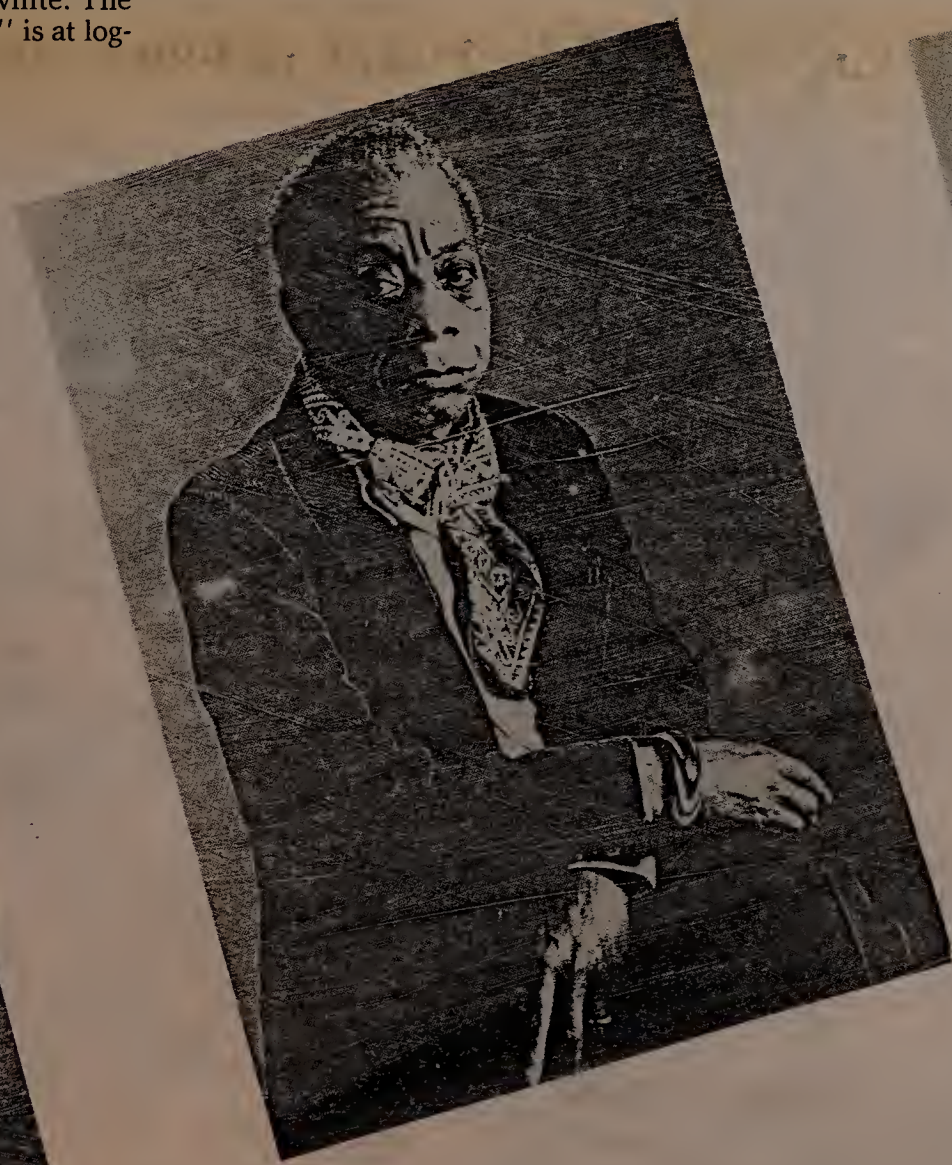
The concept of a national melting pot is a fantasy in which the United States has indulged for too long. The reality is that the sons and daughters of transplanted Europeans will never blend comfortably with the many minorities in this country until some measure of our combined ethnic and cultural differences is acknowledged, accepted, and *respected.* Baldwin's point is that the more the individual resists the pressure to become "just like everyone else," i.e., to become a "white American," the more overt that pressure becomes. Further, while the cost of resistance to homogenization is high for the minority individual, Baldwin holds that this national need to obliterate diversity exacts an incalculable price from those who see the "white American" model as the only viable model.

> To destroy a nigger, a kike, a dyke, or a faggot, by one's own act alone is to have committed a communion and, above all, to have made a public confession more personal, more total, and more devastating than any act of love.
>
> — J. Baldwin, *Price...*, p. xviii

"Here Be Dragons," originally appeared in the January edition of *Playboy* magazine as "Freaks and the American Ideal of Manhood." It is a stunning discussion of androgyny in relation to "homosexual" and "heterosexual" men as they exist in the United States, both in the 1930s and 1940s of Baldwin's youth and as we find them today. Recognizing androgyny as only the convenient scapegoat of a deeper, all too familiar obsession, the author takes an unflinching look at the not-so-separate worlds of gay and straight men. The fascinating feature of this essay is Baldwin's candor about his own sexual experiences in both camps. All the pain, confusion, isolation, and sometimes quite funny realities of growing up gay are filtered through Baldwin's eyes with a moving lack of sentimentality.

> The condition that is now called gay was then called queer. The operative word was *faggot* and, later, pussy, but those epithets really had nothing to do with the question of sexual preference: you were being told simply that you had no balls.
>
> — J. Baldwin, *Price...*, p. 681

The reader is taken by the hand and led through the author's sexual awakening, into the narrow doorways

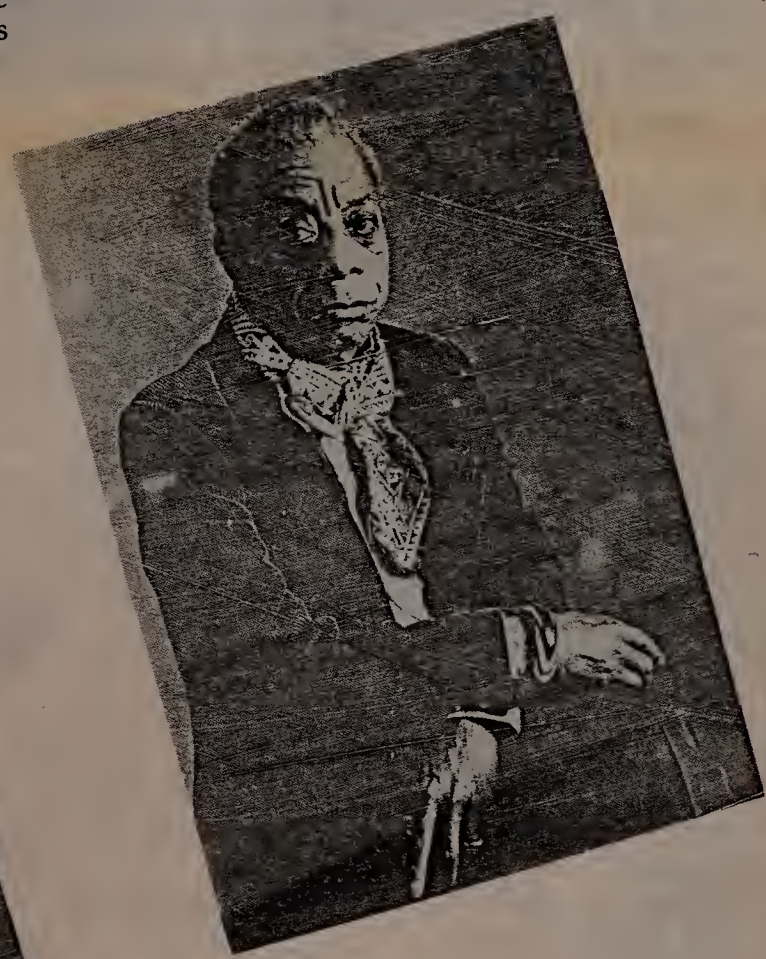


which were open to him, and down some of the paths that he's traveled. Like Baldwin, the reader is uncertain of what to make of the fact that so many of the author's initial "homosexual" contacts were with "heterosexual" men. The public beatings, the queer-baiting in the streets, the series of dark movie theaters and men's rooms conjure up a vivid picture of the claustrophobic world of the homosexual 40 or so years ago. But all the news is not grim. A first love affair at 16 liberated Baldwin from this world of the wretched. To be valued, cared for, and deemed worthy of love for no reason more than being himself with a man was to diminish the shrillness of the rabidly heterosexual society in which the author lived.

Baldwin has written about homosexuality in a number of his novels, including the landmark *Giovanni's Room* (1956), as well as *Another Country* (1962), and more recently, *Just Above My Head* (1979). To a lesser extent, he has touched on the topic in his non-fiction. Many question why he hasn't taken up the cause of homosexual rights in a more explicit, politicized way. To me the answer is implicit in "Here be Dragons." What the black or minority homosexual discovers in the "gay" world is that his minority status is in no way neutralized. He does not sit at the head of the banquet table, but rather, to the side, or in another room altogether. As the recipients of a tarnished, soon-to-be bankrupt American dream, white gay people do not have inherently any more sensitivity or tolerance of differences than their straight counterparts. Until the gay community recognizes and deals with this issue, where is the incentive for a minority writer, particularly of Baldwin's stature, to argue on their behalf? It comes to defending the same burning house blacks have been trying to escape for years — a house whose foundation rests solidly upon this systematic exclusion of anyone who is different.

The Price of the Ticket contains some of Baldwin's finest writing. The three book-length essays, "No Name in the Street," "The Devil Finds Work," and the still-electrifying "The Fire Next Time," are included, as is his first collection of essays, "Nobody Knows My Name." In this embarrassment of riches, my particular favorites are his recollections of Richard Wright (*Native Son*) and Lorraine Hansbury (*A Raisin in the Sun*), respectively titled, "Alas, Poor Richard" and "Sweet Lorraine." The humanity of the three people involved, the depth of their feeling for one another, is remarkably clear. The large autobiographical essays like "Journey to Atlanta," "Stranger in the Village," and "Every Good-bye Ain't Gone" thrill the reader with their candor and their breadth of vision. Also of note, for the clarity of their argument and the keenness of the writer's observations, are his socio-economic pieces, especially "The Harlem Ghetto," "Princes and Powers," "Faulkner and Desegregation," among others.

By way of complaint, I have none. This is not to say that I do not have two warnings for the reader. *The Evidence of Things Not Seen* is a survey of the state of race relations in the United States at this point in time.



It is not a day-by-day accounting of the Atlanta Child Murders case, though that episode is examined in great depth to make larger points. The gruesome story of what happened in Atlanta remains to be told by another. *The Price of the Ticket* is a little shy of 700 pages of Baldwin essays, most of which are highly analytical, and both disturbing and sobering in tone. I don't recommend a cover-to-cover reading unless the reader has a particular interest. This is a book which is perfect to read in tandem with several others over time. Those admonishments aside, I recommend both books without qualification.

In conclusion, what I valued when I first "discovered" Baldwin 15 years ago is what I value now. James Baldwin was the first writer I could count on to tell the truth. Always. And while the truth is not always beautiful, it is never as ugly as a lie.

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Please note: It is GCN's general policy to capitalize the word "black" when it refers to race. In the above article, Charles Henry Fuller prefers to render "black" in lower case.

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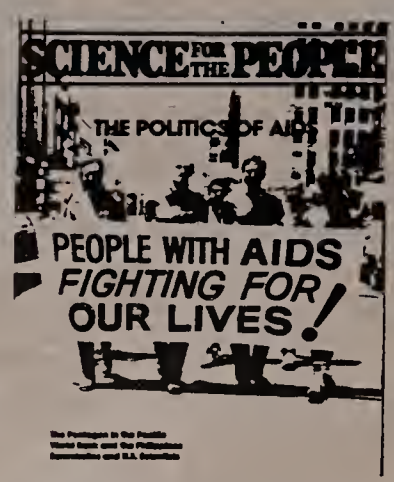

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Ovations: Festival of Life

Ovations — Women United for AIDS Research and Care. *Presented by Harvard and Radcliffe's Festival of Light at the Loeb Drama Center, Cambridge. February 17.*

By Michael Bronski

AIDS benefits are enjoying a certain prominence these days since the death of Rock Hudson and the efforts of such stars as Liz Taylor to raise money and consciousness. All too often the shows are presented as "entertainments," the serious subtext shuttered away for the evening. *Ovations,* presented by the Festival of Light, was a welcome celebration which embraced, rather than denied, its reason for being.

The performers — all women, except for a special guest appearance by Joel Grey — varied from actress Nancy Marchand reading May Sarton's poem, *AIDS,* to Ngozi Ola dancing "A Recollection," performed to music by George Winston. Concerns other than AIDS were addressed in works such as JoAnn Akalaitis and Diane D'Aquila's performance piece *Green Card*, dealing with Vietnam and U.S. culture, and Body Language Dancers' performance — with dance and ASL interpretation — of Natalie Cole's "Dangerous."

The highlights of the evening were Judy Collins singing "The Rose," "When You Wish Upon a Star," and "Both Sides Now," and performer Danitra Vance doing a send-up of avant-garde performance art as her alter ego Aquanetta Feinstein. The evening ended with Colleen Dewhurst speaking of the need to come together and demand more government funds, the importance of fostering understanding that AIDS affects everyone, and the imperative to set aside blame, recrimination, and prejudice.

Ovations is one of the first AIDS performance benefits to occur in Boston; for quality, empathy, and integrity it will surely set the standard.

Ellen Shub

Danitra Vance (left) and Colleen Dewhurst at the *Ovations* reception

THE BUSINESS GUIDE

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Ellen Shub

Judy Collins sings at *Ovations*

Rambo

Continued from page 1

It's good to remind people of [conservative] attitudes that are real."

Janeway said protesting "Rambo" is crucial for lesbians and gay men because "the kind of ideas that say that lesbians and gay men are sick say that men should be 'Rambos' and women should be ladies."

Stallone's own homophobia was apparent in the award ceremonies, when, according to the Boston *Herald,* two "hairy male students kissed the embarrassed actor on his cheek. 'I thought you were my friend, ' Stallone said. 'I'll take Adrian any day.'"

In addition, the *Herald* reported that Stallone described plans for *Rambo III,* a movie which he said would deal with global conflict. "It'll be something that's newsworthy, like Latin America," said Stallone.

Members of the Hasty Pudding Club refused to talk to *GCN* about their choice of Stallone for "Man of the Year."

Gay Games

Continued from page 1

Belgium, France, West Germany, New Zealand, and Japan. Kelly said that "financing" of individual athletes is "independent" of the games. He also said that all participants must pay a $20 entry fee per person per event.

SHRG's Christie said that he has written to SFA & A regarding participation by South Africans, and has received no response. Therefore, he said he feels compelled to call for the boycott. Kelly said that although he has received letters about the boycott call, "They divert us from what we want to do, that is, encourage people to attend. I have a stack of mail here, and I have to get the word out."

— filed from Boston

Oops, we goofed!

Our apologies to graphic artist Ruth West, and to all our readers. Last week's centerspread included Ruth's wonderful papercut dolls — and we forgot to give her credit. What can we say? We love your work, Ruth. Please forgive.

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South End Counseling

The Third Regional Conference on Bisexuality

NC

information:
Northeast Regional Committee
P.O. Box 849
Prudential Station
Boston, MA 02199

A chance to network, make a dinner date, have a political discussion...

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Classifieds

DEAR ADVERTISER
If race is not a crucial issue for you, why put it in your ad? It is not a required formula; GWM, GWF are not necessary. GM or GF would do as well. ()

PERSONALS

CBH!
Average 8 hours with 6 months, and you get this spring. Do you get spring fever? I've got it already cuz of you. Welcome home. BW (32)

MASTER
Looking forward to fulfilling our contract and grateful for the privilege to further my training and serve you. Humbly your slave. (32)

LF 30, strong, attractive, career oriented, sensitive seeks LF 28-40 who is sensuous, intelligent, feminine, attractive and would not dream of answering newspaper ads.(First ad). Box 33. (32)

Crossdresser, bi-male 27, new to town. Very attractive man, passable TV is seeking understanding female to explore and define this side of me. Box 32. (36)

Attractive, intelligent L30+ seeks same in Central Mass or Southern N.H. for friendship and romance. Write Box 52 Ashby, MA 01431. (32)

LF, 30's, nesting in southern CT, thoughtful and literate but subject to frequent giggle fits seeks imaginative company for conversation, dancing, beachcombing and general adventuring. Why not? Write Box 3091, New Haven, CT 06515. (33)

PH
This is our day.
I can't be with you physically
so mentally will have to do.
Always Rox. (32)

Intellingent, sensitive, sportsminded LF36 sks to meet L w/sense of humor and zest for life. Self awareness, open, caring + honest. Lets meet. Box 31. (36)

SPANK MY BARE BOTTOM
L33 Bi eyes, 5'4", chubby seeks dom L or BiF to spank fuck + cuddle me. Reply box 334 Concord, MA 01742. Describe what you'll do to me. Photos welcome. (34)

SO PRECIOUS A PLACE, womyn speak on womyn-only space. Watch GCN for video-producer Cecelia Denning's Boston Premier. (40)

LF, 41, RI Veterinarian, recent break up, desires relationship with mutual respect, support, humor, some space, friendship first. Box 27. (32)

GWM, 18-25, wanted 4A friend who has old fashion values, non promiscuous. Ad by successful wm, 37, (cincut/cinshavn), have my own car, home! Write P.O. Box 1489 Boston 02205. (39)

HU 18-25? Do U like to go out to dinner, movies, weekend travel! i'm a proffessional successful wm, 37, who lives alone, own home on bus line! P.O. Box 1489 Bos. 02205. (39)

Simply - I'm a very busy cleancut Irish wm busnsmn who would like to date a cute Bos? guy 18-26. Movies, dinner and relationship? PO Box 1210 Boston, MA 02205. (34)

Non-smoking, no drugs wm, 18-25, without mustache wanted but must have values, intelligence (prefer blond college athlete). Ad by wm, 37. P.O. Box 1489 Boston 02205. (39)

Amiable gwm, 38, wants young 18-24, non-smoking, blond, cincut/shaven student escort on a regular basis! i have Boston home on the MBTA line! John 265-3595. Best time to call 7-11 pm. (34)

DICTIONARY, anyone?
The most requested book at the Prisoner's Project is the dictionary. (Prisoners, generally uneducated, need them to wade thru law books etc.) If you have a spare one (paperbacks especially), please send it to: GCN Prisoner Project, 167 Tremont St., Boston, MA 02111. Thanks! (c)

WHAT GOOD IS SITTING ALONE IN YOUR ROOM
Tired of the bars? Looking for an alternative? Then come to *GCN* Friday nights. Help us mail out the paper, and meet people too. Come for an hour, come for the evening, come to 167 Tremont Street, 5th floor (near Boylston and Park Street "T" stops) anytime after 6 PM. If the door is locked, buzz us on the intercom located outside the front door. (c)

PRISONER NEEDS FRIENDS
Bisexual prisoner, 27, sincere and open seeks sincere male and female friends to help me cope. Not looking for games or hustles, just some friendship and compassion. Please write. You could be surprised! James W. Smith II, 90563 WCI R3, RT2 BX 500, Angle, LA 70426 (32)

SURVIVORS DREAM 1
I dreamed my pain
last night
Images sharp, messages chrystal.
A letter came; my name in red.
Open me, open
I slid my knife under the flap...
nothing new here, ha, ha.
Opened, opened the mail mail.
Moths?Moths! Hundreds, maybe;
Filled my mouth, choked my sounds.
I awoke, dread tired.
-Author, Anonymous dyke incest survivor. (32)

Birkenstocks bother me. So do potlucks + people who spell women w/a "y". Prof GWF 25 lks pizza, pinstripes and puns. Closer 2 socially adept than socially aware. Sks fun, irreverent friends. Maybe in loafers? Box 30. (32)

PRIDE, PROUD, PROUDEST!
30,000 strong Lesbian and Gay voices will be raised in pride this year. Be there on June 14th (raindate 15th) with us! -The Pride Planning Committee. 391-3411 for info. (31)

PUBLICATIONS

JUST US
JUST US, a dating magazine exclusively for women wanting to meet women. $10.00 (refunded) for details and sample copy to: JU, POB 80521-NP, Atlanta, GA 30341. (33)

LESBIAN CONTRADICTION
A Journal of irreverant Feminism. Quarterly of commentary, analysis, reviews, cartoons & humor by and for women who agree to disagree, who are still political, but not necessarily correct. Sample $1; sub. $5; more if/less if. LesCon, 584 Castro, #263G, SF, CA 94114. (V.14/18)

GUARDIAN: Independent radical newsweekly. Covers Gay, women and minority struggles, and international progressive movements. Special offer 4 issues **FREE.** Write Guardian Dept. *GCN*, 33 W 17th St., NY, NY 10011. (ex)

off our backs
Celebrating 15 years of radical feminist journalism. We bring feminist national/international news analysis and reviews each month. $11 year, 11 issues. ($15 for contributing subs); $20 institutional fee. Sample—$3 for 3 issues! Write off our backs, Dept. GCN, 1841 Columbia Rd, NW, Room 212, Washington, D.C. 20009. (ex)

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and other repairs.
522-4094. (39)

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Healing massage for women. Swedish-polarity-acupressure. Sliding scale. Call Su Daurio at 522-9094. (31)

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Serving the Lesbian/Gay community since 1975. Individuals, groups, workshops. Sliding scale. Eves and wknds by appt. 603 431-5147. (34)

HOUSECLEANING
Thorough, experienced, reasonable.
Call DAN 576-2368. References avail.(31)

MARCUS PAINTING
Woman run painting company. Int. ano ext. over ten years experience. Ref. available. Superior quality work. Call iris at 396-5058. (Free Estimate). (31)

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Openings. Group focus is on intimacy, gay idenity, relationships. Individual therapy is also available. Sliding fee. Call Francis Giambrone at 628-6988 (yr)

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and completed resume.
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HELP WANTED

Staff person for Resist, a foundation for the radical left. Strong interest and/or experience in direct-mail fundraising and bookkeeping required. Add'l responsibilities include assisting with newsletter and grants program. Min. 2 year committment starting 4/21/86. Experience with grassrooots organizations, good communication, writing and office skills needed. Committment to anti-racist, feminist and anti-militarist politics. People of color, gays and lesbians esp. encouraged to apply. Salary approx. $11,8000 plus benefits and annual raise for 4/5 time. Resume, cover letter and writing sample (fundraising sample if available) by March 14 to Resist, 38 Union Square, Somerville, MA 02143. (32)

EXCUTIVE DIRECTOR-DC Rape Crisis Center. Feminist community organization, estab 1972, providing counseling, advocacy, and community education on sexual assault prevention. ED's resp inc., fundraising, staff supervision, program development. 3 years relevant experience required. Salary in low 20's. Excellent benefits. For more info, SASE to D.C. RCC Employment, PO B 21005 Washington DC 20009. Resumes due 3/10/86. EOE/AA. (33)

ADMINISTRATIVE ASSISTANT
FT position for highly organized self-starter with excellent clerical/typing skills.

MEDICAL ASSISTANT
FT position for energetic, independent worker with some experience in medical setting. To do EKG's, vitals, maintanence.
People of color are encouraged to apply. Send resumes to Admin. ASST., Fenway Community Health Center, 16 Haviland St., Boston, MA 02115. (33)

SOJOURNER JOB OPENING
Boston's feminist paper seeks assertive, energetic, organized ad sales rep. 20 hours/week, salary, paid vacation, sick leave, partial insurance. Come join us! Please send resume asap to: SOJOURNER, 143 Albany St., Cambridge, MA 02139 (32)

DESIGNER/ARCHITECT
Small firm looking for capable person to participate full or part time in all phases of office work, architectural & graphic design thru working drawings. Exp. pref'd. Resume to: Tom Huth, Architect, 137 Walnut St. Brookline, MA 02146. (c)

GCN SPECIALS

HELP!!!
GCN needs another office chair (on wheels)or two. If you have one that you're not using, please call Mike at 426-4469. Thanks.

HELP!!! BOOKS!!!
Please consider sending or dropping by *GCN*(167 Tremont St., Boston, MA 02111; on trhe Common) your already read gay books (fiction or nonfiction). Prisoners really do get alot out of them and we'll be glad to send them in. Thanks. (We don't refuse donations for postage; but we'll be glad to get just books!). (c)

WRITERS
Help *GCN* cover the culture beat all over the nation. Plays, movies, concerts, perfomances, we want the latest word on the newest creations from coast to coast. If you'ld like to join *GCN's* team of volunteer reviewers, send a letter and writing sample to: GCN Features, 167 Tremont St., 5th Floor, Boston MA 02111. (c)

FEBRUARY IS LOVER'S MONTH

For the month of February, GCN wants to help you send a message to those you love.

For a limited time, all personals have been reduced to $2.00 per insert (for the first 4 lines only)

This offer is good only for personal ads. All other charges (box numbers, additional lines, etc.)remain the same.

CLASSIFIED AD FORM

•**DEADLINE:** Tuesday, noon.
All ads are prepaid.
No phone ads accepted.

NAME _____
STREET _____ APT. _____
CITY _____ STATE _____ ZIP _____
PHONE (____) _____

Use 1 unit for each letter, punctuation mark or space between words.
Print clearly. Ads will be returned if we can't read them.

Category: _____

Head Lines _____ Head Lines

Bold Headlines:	Business	____ x 2.00	=	____
	Non-Business	____ x 1.00	=	____
1st 4 Lines or part thereof:	Business	7.00	=	____
	Non-Business	5.00	=	____
Additional Lines or part thereof:	Business	____ x .75	=	____
	Non-Business	____ x .50	=	____
		TOTAL	=	____

SPECIAL RATES FOR NON-PROFIT GAY ORGANIZATIONS

Display (Boxed) Classifieds: Col. inches or part thereof: ____ x 12.00	=	____
TOTAL for 1 Week (Add)	=	____
Number of Weeks (Multiply)	=	____
SUBTOTAL	=	____
DISCOUNTS: for 10-20 consecutive weeks 10%	=	____
for 21-30 consec. wks. 15%	=	____
for 31 + consec. wks. 20%	=	____
TOTAL FOR AD COPY	=	____
☐ Pick-up Box: for 6 wks 2.00	=	____
☐ Forwarding Bx: 6wks. 5.00	=	____
☐ Tearshts: #wks____x1.00	=	____
TOTAL	=	____

PAYMENT MUST ACCOMPANY ALL CLASSIFIEDS.
Return this form and payment to *GCN* Classifieds, 167 Tremont St., 5th Floor, Boston, MA 02111.

TRY GCN's "GUARANTEED ROOMMATE" AD

GCN's "Guaranteed Roommate" offer
All Roommate and Housemate Ads that are Prepaid for Two Weeks We will run until you find a roommate.
Ads will not be automatically renewed. You must call in every additional week you want the ad to run. Phone calls will be accepted all day Mondays and Tuesdays till noon.

ROOMMATE WANTED

CHEAP BUT NICE JAMAICA PLAIN APARTMENT
2 LF's seeking LF or F for 3/1/86. Rent $166 plus. Nr Orange and Green lines. No cats or smokers. Mary or Nancy 522-2035. Nancy-days 495-1585. (32)

ROOMMATE NEEDED
LF 25 seeks LF to share spacious 2 bdrm apt in W. Medford. Must be resp, prof, non-smkr. Modern apt, ww dw ds, nice neighborhood-must see! Have 2 cats, no more please! 300 + Call Jane 488-3202 Btwn 7-10nm (36)

LF, 33 and 6 mo. old infant seek friendly LF roommate to share beaut. pondside JP apt. No drugs or alcohol. No pets. $230 + utils. Julie 522-2626. (29)

PETS OK!
L 30 sks resp employed woman to share 8 rm house Ine Holliston. 1 acre fenced yd, screenhouse, 2 fireplaces, will have own bdrm, study bath. No heavy drugs/alcohol/cigs. $375 +. Avail 4/15. Melanie 429-7378. Weds-Sun. Keep trying. (32)

Prof gf seeks f for luxurious 2 bed, 2 bath, balcony apt. near Cool. Crnr in Brookline. Must be very clean responsible, fin. secure. Grad student ok. $400 rent. Available 1/86. Call Mary 731-4185. Leave message. (29)

L prof 32 and dog seek responsible and neat L 30 + to share quiet 2bdrm apt in Roslindale. $240/mo + utilities. Call 327-0409. Lv message. (33)

2 women, 1 Les, 1 Bi, sk 3rd woman to shr first fl apt in Watertown. 1 blk from bus to Hvd Sq. We are busy independent, interesting. We want a resp, 25-35 yo working woman. Mod alc/drugs. $225 + lo utilities. 923-0609. No cats. Avail April 1 (no joke). (33)

2 LF seek 1 LF for comfy 3 bdrm apt near Arboretum. Resp, clean, gd humord nonsmkr. Min alc/other drugs. No more pets. Avail 3/15, 4/1 $275 + 524-1237. (33)

GOOD WOMAN WANTED, 30 +
March 1st **fun, feminist house w Bi + L. Committment to growth creating balance of cooperation + camaraderie. Independent nonsmoking animal lover. Nr T. No cats. $208 +. Call 354-3399 (31)

JP: LF seeks LF 28 + to share apt w/c AT, back porch + yard, big kitchen. No smoke mostly veggie share some meals. Open to communication. $237.50 + utilities. 522-3868 w524-1984 Linda. (31)

CAMBRIDGE—SOMERVILLE
Middle-aged bisexual man wishes to share small apartment with stable, emotionally mature, financially responsible, communicative, considerate and cooperative person or couple. No pets or drugs please. Call David at 923—0082. (c)

HOUSEMATE WANTED

3F Women aeek 4th L/Bis/het for lovely JP home. We are musical sharing, indep, sense of humor, 30-35 yrs. $275 + 524-0424, 522-4219 (31)

CAMBRIDGEPORT COLLECTIVE
4-Person mixed collective in Cambridgeport needs 2 more housemates, preferably for March 1st. The household includes gay + straight, women and men, and 1 child (9) part-time. We are socially/politically progressive, semi-veg, non-smoking and we share meals and ocassional outings. The house is large (3 stories), neat, inexpensive ($200 includes rent and all utilies) + is 2 blocks from Central Sq. The collective has been somewhere in-between totally indepent dent and incredibly close-knit. Call ASAP! Evenings before 10:30, call 864-1466; or ask for Laurie at GCN, 426-4469.

SOMERVILLE HOUSEMATE WANTED
GM couple to share 6 room house with Mor F. Kitchen, dining, livingroom, den and 2 bedrooms. Large yard, very rpivate. Must like pets, dogs and cats. Please be neat and responsible. Be part of a warm, friendly, home. References preferred. $225 per month and 1/3 utilities. Call 629-2970. Leave message. (31)

HOUSING WANTED

JUST ARRIVED FROM Calif
L + 2 cats seek room in house in JP or Camb near trans, spiritual growth oriented, friendly atmosphere. $150-200 Bronwyn 325-3726. (32)

NEED A ROOMMATE
GF, 26 sks rm in/near Cambridge in indep hshld w/1-3 others. Clean, considerate, responsible. Am a nonsmoker, but smoke ok w/me. Can pay $250 + util + deposit NOW! Call Leza 423-2939, eves till 11pm. (32)

GM couple, 20's, very responsible, quiet, nonsmoking, seek to find rel. inexp. apt. in Bos/Camb to share w/similar G/L single or couple. Must like class. mus.; occupy in Apr. Dan or Todd (207) 783-7039 PM. (33)

GREAT HOUSE WANTED
LF 28 clean quiet responsible-seeks long term housing in stable home. No active alcohol/drug abusers. Mar 1. Kathleen 625-7734. (32)

APARTMENTS

Revere Point of Pines Oceanfront new condo 2BR 2Bath incl heat, air cond, all appli kit, microwave, ww, park'g, balcony. Minutes from "T", Logan + Boston. $1100/mo. 358-7933. (32)

Lowell. 5rm apt gay owned quiet res nb st prkng no pets. Adults preferred, 500/mo + security. Call after 6:30pm 454-9559. (33)

NAHANT!! SMACK ON OCEAN!!
5 Spacious room apt in a 3-family house. Porch, yard use, incl. eat-in kitchen, huge oval tub, sunsets frm lr window. $675. Refs, sec. 338-6969. (33)

JAMAICA PLAIN-5½ RM APT
In conv Agassiz sec. Heat, porch, yd use incl. Refs. sec dep. no fee req. Avail Mar 1. $675. 338-6969 from 10 to 5:00 pm. Large and sunny space. (33)

MINUTES TO DOWNTOWN
Modern brick apt bldg, 1-2 bedroom, balconies, hdwd floors, tile bath, frig, heat, hot water inc. Free parking, close to transportation. Codman Hill, Dorchester. $600-650/ Call 825-0252 for appt. (32)

REAL ESTATE

BAY VILLAGE
Architecturally designed luxury one bedroom condominium. Electrifying city view from solarium livingroom. Study with fireplace. Fully equipped kitchen with separate dining area. One of Bay Village's most unique residences. $169,000. Jeff Kaps, Hunneman Better Homes and Gardens, 266-4430 (32)

DORCHESTER-SALE BY OWNER
Picturesque 7 rm victorian, 3 sunny bdrms, cntry kitch, walk in clos, newly rstrd din/lvg rms. Unfinished bsmt/attic. Short walk Ashmont T. Lv messge 825-0025 8am to 10pm. $120K. (34)

TRADING POST

WOMEN'S BARTER NETWORK
Short on cash, but have lots you'd like to trade for your needs? Women's Barter Network is a non-profit, nationwide barter referral system for women and women's organizations/ businesses. Send SASE for details to Women's Barter Network, Box 712, Wabash, Indiana 46992. (30?)

FOR SALE

WINTER SPECIALS
1) 2 SNOW TIRES, tubeless radials, 165SR13, about 10,000 miles, excellent condition; Tiger Brand and Sears Roadhandler. $25 a piece; $40/pair.

2) Leather knee high Bass leatherboots. Size 7, light brown, worn very little. 522-5529. (c)

FREE

KITTIES
One Himalayan plus assorted other pretty kitties need good homes. They have their shots and have been fixed. Our home for lost kitties has gotten overpopulated! Free of course. 324-6822 aftn or eve. (33)

Caterpillar.

TRAVEL AGENCIES

FOREX TRAVEL
Phone 482-2900
76 Arlington St.
at Boston Park Plaza

RESORTS

BED & BREAKFAST IN N.Y.
Enjoy a decadent weekend in a charming, lesbian owned, N.Y. brownstone-only 1 subway stop from Manhattan. Be pampered by having breakfast served in bed, and sipping a complimentary bottle of champagne on arrival. For more information call 718-625-2653. The RADCLYFFE HALL or 718-522-2828 (s17)

GABRIEL'S
Guest rooms and apartments. Centrally located. Hot tub, garden patio, cable tv, coffee. 104 Bradford St. Provincetown, MA 02657. Reservations: (617) 487-3232. Open year round. (yr)

CKECK'ER OUT AT THE CHECK'ER INN
Double rooms, coffee bt fireside, pkg, apts. also available. 1 block bay, open year round. 487-9029, 25 Winthrop St. P'town, MA 02657 (yr)

WHITE MOUNTAIN MAGIC
Come ski our miles of x-country trails, ice skate or snowshoe, soak in our hot tub, enjoy a sleigh ride or downhill ski. We've got it all—including a cozy fireplace and hundreds of books for those who prefer chairs to skis. Great mid-week discounts! The Highlands Inn, Box 118 G Bethlehem, NH 03574. (603) 869-3978. Grace + Judi innkeepers. (34)

SPINDRIFT TROPICAL RESORT
"Tropically perfect—Perfectly tropical" (The Weekly News, Miami). Free brochure—Spindrift, 1212 Simonton, Key West, FL 33040. (305) 296-3432. Helen, Hostess. (43)

GCN SPECIALS

Circulation Department needs help updating the paper's mailing list. The volunteer position requires a commitment of a couple of hours per week, and a knowledge of or a desire to learn data input. If you're interested, call Marcos at 426-4469. Thanks. (C)

Darlings, do you know computers? Better yet, do you know dBase III like it was your main squeeze? If you do, then GCN's Computer Committee needs to know you! Solve our problems and you'll get glory! Come to our meetings and you'll be charmed! How can you resisit? Pick up that phone now, and call Marcos at 426-4469. (c)

CRUISE THE CAMPUSES?
Volunteer needed to bring GCN to area colleges. If you would like to "bring us along" to one or more college, call Catherine at 426-4469. (C)

TTY/TTD
Do you have or do you know of a new or used TTY/TTD device (telecommunication device for the hearing impaired) which would like a new home at GCN? Would you be willing to write a grant and/or work to fundraise for such a device to become part of GCN's office so that we may 'connect' with more of our readership? Call Catherine, 426-4469. (c)

PHOTO FANATICS
We still need folks to sort through and file old photos. Have fun and help GCN at the same time. Call Lole, 426-4469. (c)

GCN VOLUNTEERS
Yes, you too can share in the power & glory & office drudgery! Correspondence, filling, phone calling, etc. Days preferable but some nights O.K. Call Lole at 426-4469. (c)

ORGANIZATIONS

D.O.B.
Support orgnztn for lesbians, 1151 Mass Ave, Cambridge, Old Bap Chr. Raps every Tues, Thur 8pm. Special raps for 35 +; parents; yngr women; baby bmrs; singles; coming out; issues forum. All 8pm. Monthly events, outing club, library. Info: 661-3633. All women invited to participate. (?)

LESBIANS
Are you Lesbian, Bisexual or unsure?
Looking for a group to go?
Come join us at BAGLY.

CAll Tony, 497-8282
(13/32)

BLACK AND WHITE MEN TOGETHER
Multiracial group for all people. Call (415) 431-1976 or write BWMT Slute 140, 580 Castro St., SF, CA 94114. (v14.15))

"JOHNNY DIED TODAY..."
14 year old Joey will blow out his brains, Eddie will overdose and David will slash his wrists in the days to come. All because you're too scared to protect them. SASE for info, $2 stramps 64 page newsletter. $20 subsc/mbrshp. "REALITY INC.," PO Box 73, Paramus, NJ 07653. (?)

GAY LESBIAN AND JEWISH?
Am Tikva welcomes you. Activities include religious observances, discussions, potluck dinners, folk dancing, etc. For events, check GCN Calendar. Call (617) 782-8894 or write PO Box 11 Camb, MA 02238 (?)

MAN/BOY LOVE
A support group for intergenerational relationships. For more information send $1 to: NAMBLA—GCNAD at 537 Jones St. No. 8418, S.F., CA 94102 or PO Box 174, New York, NY 10018. (v.14.23)

SUBSCRIBE

Gay Community News
is available on microfilm
$30
per volume

Mail check or money order to:
GCN
167 Tremont St., 5th fl.
Boston, MA 02111

TO ALL THOSE WHO IN AND OUT OF PRISON FIGHT AGAINST THEIR BONDAGE (Alexander Berkman, *Prison Memoirs of an Anarchist*).

Wanted: a friend to write that is sincere and intelligent and loveable. I'm not allowed to write other prisoners. Marie CHEATLEY, 081256, Box A, Oakdale IA 52319.

Young lonely Pisces of Japanese and Puerto Rican descent seeks companionship. Am into devotion and caring. Respectfully, Ms. Geraldine SPEARS, ACE 659, PO Box 87, Pleasanton CA 94566.

Artists & Poets!
Some time this summer we'll do our 4th annual gay/lesbian prisoner poetry & drawings centerspread. Get out your pens (black for drawings, if possible; blue is ok) and pencils, and get to play!! We'll probably get more than we can print, so don't be mad if we can't fit all of them (please) (smile). THANX!!!

I am gay and would like to correspond with anyone. Very open minded and serious about life. Love music, chess, as hobbies. Send photo if possible. Michelle ANDERSON, 182-364, Box 511, Columbus OH 43216.

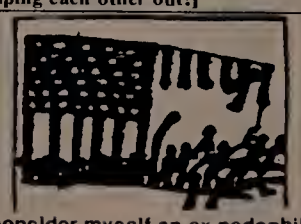
Hi! would like to correspond with all. I love sex and would be happy to hear from you (can't write other prisoners). Will answer all. Leroy CRONE, 36372-019, Box 4000, Springfield MO 65808.

Handsome black male would like to write openminded individuals. Looking forward to hearing from you. Thank you, David L. WARD, Box 900, 048448, Jefferson City MO 65102

I used to love to be with strait men, but since I've come to prison they make me feel lost and ugly. They turn me off. I'm not just their 'trash'. I'd really appreciate writing a gay person. I enjoy the ocean, drawing and having fun. Terry CROUCH, 711809-P-50, Box 699-W, Sneads FL 32460.

Prisoners Seeking Friends

Legal Organizing!
Anyone interested in starting a prisoner chapter of the National Lawyers Guild (and thus begining to develop a direct line of communication with a very good group of lawyers!), please write Tiyo Attallah Salah-El, Y-2414 Drawer K, Dallas PA 18612. [Time to start making friends and helping each other out!]



I consider myself an ex-pedophile trying to learn to be gay. Florida has a detainer on me related to this when I get out of here. If anyone could counsel me, I'd appreciate it. Meanwhile, I'd like to write some people too (especially legal types, of course, but not necessarily). I like computers, photography, beaches, mountains, good friends. I don't smoke or drink but don't mind peole who do. Jeffrey SAMS, Apartado Postal 4298, Carmelitas 1010, Caracas Venezuela.

PROTEST!! (and publicize)
Prisoners & friends, you should constantly be writing letters to the editor of your local GAY (& strait) press making the facts of the prison-justice BUSINESS plain, and not hidden behind the walls where everyone can pretend they don't exist. Do it REGULARLY! Even if they don't respond at first. It takes time to educate folks in this culture about what's going on right under our noses! Make people feel how THEY are a part of this. Tell the gay folks there are GAY POLITICAL (attitude) problems here, not just your personal problems! GCN will give you addresses of your local gay groups. Some national groups are:
- **National Gay Rights Advocates, 540 Castro, San Francisco, CA 94114 (western US)**
- **National Gay Task Force, 80 Fifth Ave, NYC 10011**
- **ACLU National Gay Rights Project, 633 S. Shatto Pl., Los Angeles, CA 90005**
- **National Lawyers Guild, Gay Caucus, 558 Capp St, San Francisco, CA 94110**
- **Lambda Legal Defense, 132 W. 43rd, NYC 10036 (eastern US)**

GO FOR IT!

IMPORTANT!

I'm into reading and writing and would like to have a friendship with a lonely gay guy. Robert E. HILL, 361708, Rt 6 Ellis 2, Huntsville TX 77340.

I would like to have a penpal from OHIO, and surrounding states (if possible) as I need someone to talk to and be able to visit if so desired. Benny LITTLETON, 162-943, Box 4571, Lima OH 45802.

I am interested in writing someone. It will be appreciated very, very much. I am 22 and got red hair and love to do things with other people. Please write. Dennis STRINGER, 152590, Box 900, Jefferson City MO 65102

26 yr old Black male Virgo been down for a while, out of touch with the free world and would like to meet a few people to give me ideas to adjust when I get out (11 months). Maurice SMITH, C-13874 W-212, Box 2000, Vacaville CA 95696.

Bi-male looking for some sincere persons to write in the free world. My interests are swimming, writing, and most of all SEX! Charles Anthony AVILA, 382571, Rt 1 Ellis 2, Huntsville TX 77340.

Bright, intelligent male wishes to correspond with someone. Hobbies include reading, listening to good music such as Rock, fishing, traveling, coin collecting and writing! Larry WALTHAL, 153-128, Box 45699, Lucasville OH 45699.

CALENDAR

February 22 to March 5

22 saturday

Cambridge — ***Buddies,*** a film by Arthur Bressan about AIDS. Science Center, Lecture Hall E, Harvard Yard. 8 & 10PM. $2.50.

Cambridge — An Evening with **Robert Wilson** in Harvard/Radcliffe's Festival of Life. Brattle Theatre, Harvard Sq. 8PM. $15. Info: 876-4226.

Boston — Greater Boston **Gay Men's Assoc.** AIDS update. St. John the Evangelist, 33 Bowdoin St., Beacon Hill. 8PM. All welcome, bring food or drink.

Boston — **Ethyl Eichelberger** performs "Leer" in drag. Institute of Contemporary Art, Mass. Ave. 8PM. $6. Info: 266-5152.

23 sunday

Salem — (Belated) **Valentine's Social,** sponsored by NSGLA. Daniel's House, 1 Daniel's St. 5-8PM. $2 NSGLA members, $4 non-members. Cash bar. Info: 745-3848.

Cambridge — Cambridge Neghborhood GALA monthly **potluck supper.** 6PM. Info: Carl, 497-2397 or Kathryn, 661-6896.

Jamaica Plain — Lesbian & Gay Neighbors of J.P. **potluck.** First Church Hall, corner Eliot & Centre Sts. 4-7PM. $1 donation. Bring food to share. Info: 522-6090 or 522-3894.

Brookline — Brookline, Brighton, Allston Neighborhood Gays & Lesbians **brunch.** Noon. Info: Howard, 232-3479 or Barry, 277-1376.

Cambridge — **Amelia & Jennifer** to perform. Charlie's Tap, 280 Green St., Central Sq. 8:45PM. INfo: 492-9723.

Boston — **Intercollegiate Lesbian/Gay** Alliance of Board of Representatives meeting. 2PM. Info: 437-7399.

24 monday

Boston — South End **Police/Community** Panel Meeting. Area D Police Station, 7 Warren Ave. 7PM. Info: 247-4457.

25 tuesday

Dorchester — Dorchester GALA **word games** with Scot & Bill, 8PM. Info: 282-9348.

Cambridge — Legacy, a drop-in social for **lesbian and gay elders.** Cambridge Committee of Elders, 15 Pearl St., Central Sq. 6-8PM. Info: 725-4907.

Cambridge — Time & Love, a tribute to **Laura Nyro.** Nightstage, 823 Main St. 9:30PM. $8.50 advance, $9.50 at door. Also on Wed. Info: 497-8200.

Cambridge — ***Christopher Strong,*** directed by Dorothy Arzner, shown as part of Harvard's Women's Cinema series. Carpenter Center, 24 Quincy St. 5:30 & 8PM. $2.

Medford — ***A Doll's House***, by Henrik Ibsen, performed by Tufts Arena Theater. Arena Theater, Talbot Ave. 8PM. $1-4. Playing through March 1. Info: 381-3493.

Boston — **Rainbow Coalition**'s Lesbian & Gay Council meeting. 7:30PM. Info: Patrick or Bruce, 424-6989.

Boston — ***Choosing Children,*** shown by the Harvard Medical/Dental Lesbian & Gay Students Assoc. Amphitheater D, Harvard Medical School. 12:30PM. Free.

Boston — East Fenway **Police/Community** Panel Meeting. The Morville House, 100 Norway St. 7PM. Info: 247-4457.

Irene Young

Romanovsky & Phillips, March 1

Cambridge — **Betsy Rose** to perform. Passim Coffee House, 47 Palmer St., Harvard Sq. 8:30PM. $5. Also playing 2/27. Not wheelchair accessible. Info: 576-1066.

26 wednesday

Cambridge — Feminist **Discussion Group.** Women's Center, 46 Pleasant St. 8-10PM. Info: 354-8807.

Cambridge — **Lesbian Teachers** meeting. Women's Center, 46 Pleasant St. 7-9PM. Info: 354-8807.

Cambridge — **"Central American Women** in Struggle," a talk by Roxanna Pastor. First Congregational Church, 11 Garden St. 7:30PM. Sponsored by Feminist Task Force, Mobilization for Survival. Info: 354-0008.

Cambridge — **Harvard Gay/Lesbian Open House.** Phillips Brooks House, Harvard Yard. 8-9:30PM. Info: 495-5476.

27 thursday

Boston — ***GCN's*** **production night:** all welcome to proofread & paste-up pages. 5-7PM for proofreading, 8PM-midnight for paste-up. 167 Tremont St., near Park & Boylston T-stops. *GCN:* 426-4469.

Cambridge — **Lesbian Liberation** group. Women's Center, 46 Pleasant St. 8-10PM. Info: 354-8807.

Boston — **Gay Boston,** a monthly television magazine. Access Channel A3, Cable. 8PM.

Dorchester — **Bridge** with Scot and Bill, a Dorchester GALA event. 7:30PM. Info: 282-9348.

28 friday

Boston — ***GCN's*** **volunteer night:** all welcome to help mail the paper to our subscribers. Refreshments, good times. Anytime after 6PM. 167 Tremont St., near Park & Boylston T-stops. *GCN:* 426-4469.

Conway, NH — White Mountain **Nordic Ski** Weekend with the Chiltern Mtn. Club. $15/night. Info: Bob, 282-9192 or Alan, 658-4652.

Maine — **Baxter State Park** trip with the Chiltern Mtn. Club. 6 days. Experience required. Info: Roy, 661-1436 before 9PM.

march 1 saturday

Boston — Tom Wilson Weinberg & Romanovsky & Phillips **concert** to benefit Gay & Lesbian Defense Committee. Arlington St. Church, corner of Boylston & Arlington Sts. 8PM. $8. Info: 542-3622.

Boston — Photographs by **Diane Arbus.** Robert Klein Gallery, 355 Boylston St. Through April 26. Info: 262-2278.

February is... Black History Month

23 sunday

Boston — "Struggles for Justice and World Peace and the Black Dilemma," speaker: Dr. **James Jennings.** Community Church of Boston, Morse Aud., 602 Commonwealth Ave. 11AM.

24 monday

Cambridge — "The Need for a National **Black Culture,"** a lecture by Darryl Tukufu. Northeastern Univ. 356 Ell Center. 11:35AM.

25 tuesday

Boston — Samual Allen on **Frederick Douglass.** Museum of Afro American History, the Abiel Smith School, 46 Joy St., Beacon Hill. 5:30PM.

Cambridge — **Lesbians in Education** social gathering. 8:30PM. $2 donation. Info: 965-0648.

Waltham — Informal **social group** meets. Windsor Village. 7:30PM-midnight. Info: 647-1193.

Boston — "Something About the Women" with Amelia & Jennifer, **local musicians,** and Polly Laurelchild of Allegra Productions. WMFO 91.4 FM. 11AM.

Boston — **Free training** for women on welfare in electronics or drafting. Women's Technical Institute, 1255 Boylston St. All month. Info: 266-2243.

Cambridge — **Amelia & Jennifer** to perform. Nameless Coffeehouse, Church St., Harvard Sq. 10:45PM.

2 sunday

Boston — Metropolitan **Community Church** of Boston, for lesbians and gay men. 131 Cambridge St. 7PM. Info: 523-7664.

Dorchester — Dorchester GALA **monthly potluck.** 7:30PM. Info: 288-4367 or 288-9155.

Cambridge — "The **Deadly Connections:** Intervention & Nuclear War," a slide show. First Parish Church, 3 Church St., Harvard Sq. 5PM. Info: 354-0008 or 661-6130.

Dorchester — Spectacular **Multi-Cultural Event** to benefit Casa Myrna Vazquez. Strand Theater, 543 Columbia Rd. 2-6:30PM. $6-8, children $3. Info: 491-6851.

3 monday

Somerville — Support group for **battered lesbians.** 6:15-7:30PM. On-going, weekly, free. Childcare available. Info: Respond, 623-5900.

Cambridge — **Emily Culpepper,** opening speaker of the WITCH lecture series. Harvard Divinity's Sperry Room. 8PM. $5. Info: 491-3549.

4 tuesday

Boston — "Current Events in **Nicaragua,"** reports from the National Lawyers Guild. BU Law School, Barrister's Hall, 765 Commonwealth Ave. 7:30PM. Info: 227-7335.

5 wednesday

Boston — **Gay Games** II, organizing Boston's team. The 1270, 1270 Boylston St. Info: 666-4283.

Boston — Meeting to discuss the possibility of a **lesbian & gay community center.** City Hall, Room 801 (use the Congress St. entrance). 7PM. Info: Ann Maguire, 725-3485.

note this!

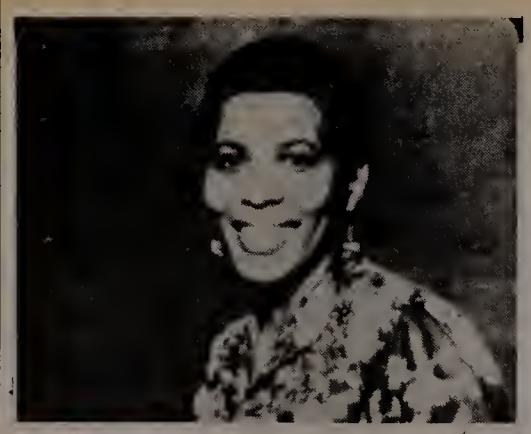
La Cage aux Folles 3 — The Wedding. *Directed by Georges Lautner. With Michel Serrault, Ugo Tognazzi, Stephane Audran. At the Sack Copley, Boston.*

You lose track of time watching *La Cage aux Folles 3:* the scant hour and three quarters go by as though it were four or five. This is one of those sequels that — no matter how much you may have enjoyed the original — may make you wish that the series had never been started. The charm of the first and second *La Cage* was seeing rather antique plots fitted out with likeable gay characters. And while at times they may have been presented as silly queens, the portraits were done with wit and affection. Not so with Number 3.

The plot of *La Cage 3* turns on the tired idea that Albin (the queeny one) will inherit a huge fortune if he marries and fathers a child. The bulk of the film is about his attempting to act straight (we've seen it before), or about his lover, Renato, pretending to be straight so that Albin will become jealous and retaliate (not likely). What the audience is left with for almost two hours is the sight of two gay men obsessing about heterosexuality (idiotic). Both Albin and Renato are treated like jerks, and the film takes a leering attitude toward most of the sexuality. The experience is most unpleasant.

Not only is the plot bad, the acting is only passable. Both men, usually perceptive and funny, look as though they are walking through their roles. Plus, the color is runny and the soundtrack, slightly out of sync. Leaving the theater you can only think: "It's not a drag. It's downright insulting."

— Michael Bronski



WIM Editor, S.Diane Bogus

WIM Publications

WIM Publications, the Black-owned, woman-run small press, is accepting manuscripts during the spring (until April 1) and summer (until August 31). Guidelines for poetry & fiction submissions and a catalog are available upon receipt of a request and SASE. WIM Publications, Box 137, 2215-R Market St., San Francisco, CA 94114.

Legal Rights of Gay Men and Lesbians
April 12, 1986 Univ. of Conn. School of Law

Seventeen workshops in three different time slots. Abbey Rubenfeld, managing attorney of the Lambda Legal Defense and Education Fund, will speak.

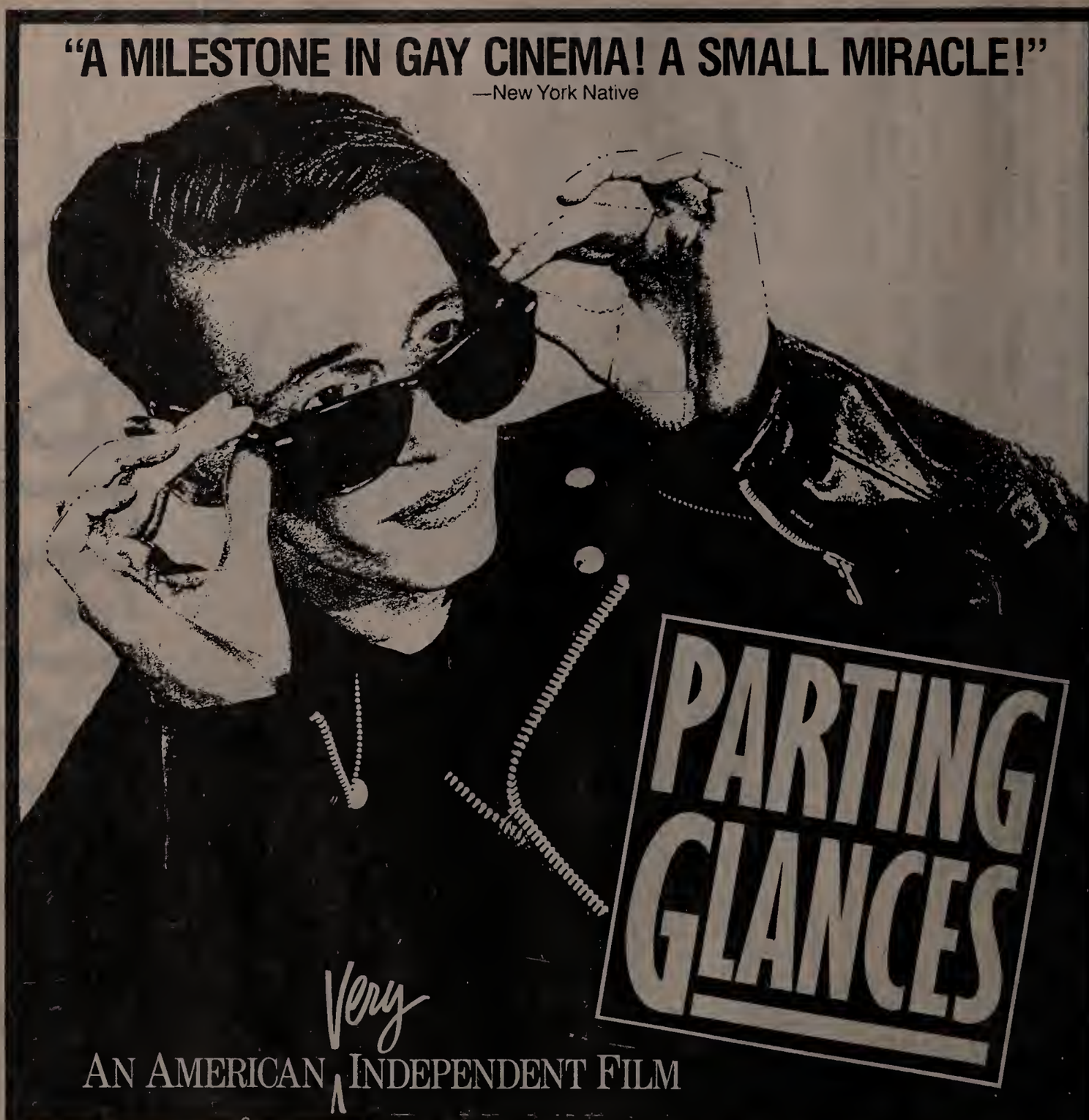
Diane Goldsmith or Susan Omilian, Connecticut Women's Education and Legal Fund, 22 Maple Avenue, Hartford, CT 06114.

Men Emerging Conference
March 14-16, Yale University Law School, New Haven, CT

Workshops, rally, and cultural events. Both men and women are welcome. Theme: "Pride through United Action." Northeast Men's Emerging Network, David Ward, 19 Mead St., New Haven, CT 06511. (203) 776-9685.

Calendar compiled by Miranda Kolbe

"A MILESTONE IN GAY CINEMA! A SMALL MIRACLE!"
—New York Native



A FILM BY BILL SHERWOOD

CINECOM *Presents a* RONDO PRODUCTIONS FILM *Presents* "PARTING GLANCES"
RICHARD GANOUNG, JOHN BOLGER, STEVE BUSCEMI *Photography* JACEK LASKUS *Executive Producer* PAUL A. KAPLAN
Produced by YORAM MANDEL, ARTHUR SILVERMAN *Written and Directed by* BILL SHERWOOD

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COMING SOON

The BRATTLE THEATRE
40 Brattle Street, Cambridge 876-4226